

11328
1114
3553
81
3634

The Messenger

Dr A H Strickler
14 Feby 83

"As the Truth is in Jesus."

VOL. LI.—NO. 17.

PHILADELPHIA, WEDNESDAY, APRIL 26, 1882.

WHOLE NO. 2479.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET

TERMS.

\$2.20 a year in advance postage included. Six copies to one address for one year \$11.00. No papers discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip passed on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by check, draft, Post money order, or registered letter. If sent in any other way, it is at the risk of the sender.

All checks, drafts, and Post money orders must be made payable to the order of the "Reformed Church Publication Board," and not to the Editor-in-Chief or any other individual.

Poetry.

MATTHEW THE APOSTLE.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

How sweet to them, in such brief rest
As thronging cares afford,
In thought to wander, fancy-blest,
To where their gracious Lord,
In vain to win proud Pharisees,
Spoke, and was heard by fell disease,
But not in vain, beside yon breezy lake,
Bade the meek publican his gainful seat forsake.

At once he rose and left his gold;
His treasure and his heart
Transferred, where he shall safe behold
Earth and her idols part;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches o'er all time and space,
First angel of His Church, first steward of His grace.

Nor can ye not delight to think
Where He vouchsafed to eat,
How the Most Holy did not shrink
From touch of sinner's meat;
What worldly hearts and hearts impure
Went with him through the rich man's door,
That we might learn of him lost souls to love,
And view his least and worst with hope to meet above.

Those gracious lines shed gospel light
On Mammon's gloomiest cells,
As on some city's cheerless night
The tide of sunrise swells,
Till tower and dome and bridge-way proud
Are mantled with a golden cloud,
And to wise hearts this certain hope is given:
"No mist that man may raise shall hide the eye of heaven."

And O! if even on Babel shine
Such gleams of Paradise,
Should not their peace be peace divine
Who day by day arise
To look on clearer heavens, and scan
The work of God untouched by man!
Shame on us, who about us Babel bear,
And live in Paradise as if God was not there.

—John Keble.

Communications.

For The Messenger.

THE DOINGS OF ONE THAT WAS BLIND.

It is interesting to listen to the simple narration of the personal history of one who from his birth has been deprived of sight. It is a marvel to see those who are dwelling in the regions of physical darkness continually illumined by a spiritual light, until their faces glow as with a bright sunshine, and their hearts are overflowing with happiness and joy. Institutions have been founded by the gifts of a noble charity in our larger cities, where many of these sightless children (of which there are no less than 4000 in the State of Penna.),

are taught to read, and where special attention is given to make them skillful workmen, and to develop in such as may possess it, the talent of music.

There are brush and broom factories, where all the employes are blind men. These make a fair and honorable living by their skill and industry. Many leave these institutions, and are successful in establishing a prosperous business in their own name, and under their own control, in different sections of the State. Some of those, who are physically unfortunate, have never seen the light of day; yet without a guide, they can find their way to different parts of the city, and attend to their own shopping. There are some of these sightless children that without a guide wend their way on the Lord's day to the house of God, and unite with their more fortunate brethren in the worship of one and the same Heavenly Father.

It has been my privilege to have a few of these sightless brethren attend my service, and found them paying the strictest attention. It was refreshing to see how those that were born blind enjoyed and united in the service. And as they left the sanctuary, their hearts were seemingly full of joy and peace. As their own guides, they wended their homeward way, walking not by sight, but were led by an intuitional light to their homes, praising God for what, by His Spirit, they had been permitted to see and hear.

At evening one of these brethren came to see me. He came alone. He had to walk nearly eight squares to reach my house. He is a workman at one of the public institutions of this city. By the labor of his own hands, he pays his own way, and has always made an honorable livelihood. He hails from Somerset, and is intimately acquainted with the ministers who have, and are now laboring in that portion of the Church. He knows the antecedents of some of those who were born in that section of the Church, and are now in the gospel ministry. He frequently attends the meetings of Classis, and is well versed in the teachings and customs of the Church.

The evening was spent pleasantly. It was a mutual entertainment. We met and held converse with a sightless man who is in deep sympathy with the faithful, toiling pastor; a man who feels a living interest in the Church, and regards himself as a co-laborer in the vineyard of the Lord. After my friend, Mr. Wm. H. Conrad, took his departure, my mind was absorbed in meditation. I felt peculiarly grateful for this cheering visit. It was an hour spent in bright sunshine. I thought of this man, who without the blessing of sight, after he had performed his daily task of hard labor, when night had thrown her dark mantle over the closing day, seeking my house to give me a visit of welcome before I had the opportunity of calling to see him. My mind dwelt with sweet satisfaction upon the deep interest which he manifested in the prosperity of our Reformed Zion, and the encouragement he brings to strengthen the heart and the hands of the toiling pastor.

Impressive to me was the thought that although this man was born blind, yet without an earthly guide he was able to find the house of God, and his seat in the holy sanctuary. As my mind dwelt upon these things a feeling of sadness came over me, as I held this in contrast with the experience of many a faithful pastor. How many there are to whom he makes his pastoral visitations and for whom he prays. With what deep, anxious solicitude he has admonished them to come to the house of God and to take their seats in the glory of His presence, and yet they have failed to come. How many of these for whom God's servants plead are blessed with health and strength, with friends and home, and with the full power of their senses, yet they have failed to hear the call and to use their eyes to find the way to the holy sanctuary.

Yet, in these very homes the faithful pastor has come and pronounced the blessing upon the children, and spoken words of heavenly consolation over the sleeping forms of departed loved ones; and yet, notwithstanding these visitations, and although possessing the power of natural sight, they have

failed to find the sanctuary of the living God. Good Lord, we pray Thee, strengthen the hearts of Thy servants that they may continue to take heed of the flock over which the Holy Ghost has made them overseer, and do Thou bless their efforts, and do Thou hasten the day when sight shall be restored to those that are spiritually blind, and thus far have failed to find their seat in the house of our Heavenly Father.

JOHN P. STEIN,
West Phila.

Selections.

COUNT DI CAMPELLO AND "THE LABARUM."

The Count di Campello, who was brought prominently before the world by his resignation of a canonry at St. Peter's Basilica, and his public renunciation of the pope and all his works, in September last, is about to take a new step forward in the cause of reform, by the early publication of a daily newspaper called "The Labarum," which shall treat all the questions of the day from a distinctly Christian and national stand-point. The room for such a paper, nay, the crying need for it, will be evident enough to the readers of THE CHURCHMAN, when I say, that all the daily press of Rome are in either papal or rationalistic hands. The latter are national, but unchristian, some indeed, distinctly anti-Christian. The former are exponents of Vaticanism much more than of Christianity, but are confessedly hostile to the national life. The Labarum is to be both Christian and national.

It will introduce at once a new epoch in Italian political life. With almost incredible want of courage or of conscience, one administration after another, whether conservative or republican, has refused to grapple with, or even touch, the ecclesiastical question, which is, after all, the burning question in Italy. In every way that it could be shirked or ignored, it has been; and this cause more from moral cowardice, from the Italian disposition to put off to the very last moment the settlement of any disagreeable or difficult question than from any far-seeing policy. The result has been that which always follows in such cases of wilful shirking. The question has become more difficult. The evil that might have been mollified and perhaps even arrested by healing remedies, has now eaten deep into the body politic, and will require the radical treatment of the surgeon's knife. The papal party, instead of appreciating the long-suffering of the Italian people toward them, have taken it as an evidence of weakness, and grown only more intolerant in their pretensions, and bolder in their demands. The "young Italy," reacting against this, and to a certain extent also against the governmental indifference in the case, have strayed far and wide, not only from the papal obedience, but from all Christian faith, until they have come near taking as their formula, "The Church must be destroyed." The difficult question of 1870 has become tenfold more difficult and dangerous in 1882. The Labarum will treat this great question unhesitatingly in all its bearings, and will challenge constantly the attention of the government to it, as one that can no longer be ignored.

I quote from its official programme, which will probably be given to the world next week. After stating how many persons had thought that with the crowning of Italian unity by the occupation of Rome as its capital, the area of revolution was definitely brought to an end, the programme continues: "Never was greater mistake than this, and it is one for which we are now paying the penalty only too heavily. Already twelve years have rolled by since our glorious national standard was unfurled on the tower of the capitol, and the fire of the revolution is not yet spent. Men tried indeed to smother it, and quench it entirely, but notwithstanding it continued ever to smoulder, more or less hidden, more or less threateningly under our feet. All the efforts that have been made to inaugurate an era of true peace, prosperity, and general well being, have miserably failed. The strongest statesmen, the most pure-hearted and generous patriots, have not yet been

able to reach any understanding, and never will, until this great revolution shall have accomplished its final phase. The supreme end to be reached in the development of this lies essentially in the actualization of the famous formula conceived by the greatest genius of our national resurrection, the immortal Cavour—a free Church in a free state."

From this formula, if rightly understood and wisely applied, will come the precious fruit of that mutual harmony which is the ardent desire of all good citizens. To help forward such an understanding of it, and to the end that its actualization may be reached in the most peaceful and legal manner, we present to our fellow-citizens a new journal, which takes its name from the first military standard that was ever surmounted by the cross—The Labarum. By this name a chosen handful of Roman ecclesiastics, in 1848, called a bold and well-deserving paper, which preceded us in our purposes by more than thirty years.

"Convinced as we are that the salvation of all men, and the true progress of mankind are represented by this sign, which has worked the greatest social revolution known to history, infusing courage, constancy, and self-denial into the minds of its followers, who have been persecuted to death from first to last by its open or secret enemies, we raise it again now from the dust, with the same spirit with which those brave men were animated. The only difference between them and us will be found in this, that we mean to profit by the great events accomplished in this latter end of the century, which open before us a new and more splendid horizon, to bear forward this blessed symbol of liberty, equality, and fraternity upon a much wider field than theirs was. Had it only always been held aloft by those who were entrusted with its charge, with true nobleness of purpose and generosity of mind, the whole world would long ere this have reverently prostrated itself before it and accepted its sublime philosophy."

After lamenting the condition of actual society in Italy, "the growth of purely natural elements, and one that rejects all relationship with the order of the supernatural," and forecasting that the social constitution of the world will work forward more and more in the line of democracy, the programme of The Labarum goes on:

"The aim, therefore, of our journal will be to develop and defend the principles which underlie true democracy. While, then, on the one hand, we aim at the political organization of the nation on the basis of true equality, on the other we do not forget that this was first adequately taught by the Divine Word, in which are to be found all the elements necessary to establish, together with human liberty, the full responsibility of the individual, without which liberty is a meaningless word. Nor do we forget at the same time that the essence of democracy does not necessarily depend more upon one form than another of government, and that, therefore, it can consistently enough fraternize with monarchy. When this latter happens, as for its great good fortune has happened to Italy, to have at its head a wise, valiant, and loyal dynasty, which has always esteemed that its chiefest good which redounded most to the honor and greatness of the whole nation."

On such a line The Labarum hopes that a reconciliation may be reached between the two supreme elements of society—Church and State, and the two come to work forward harmoniously to effect the great end common to both, namely, the material and moral well being of man. The programme concludes:

"With such an aim, the latest comers in the arena of public opinion, we claim a modest place for ourselves who desire to fight on the field of liberty in behalf of that which is most sacred for the man and the citizen—religion and country—on the field of liberty, inspired by the morality of the eternal truth."

"Believing with the fullest sincerity of mind and heart, without any hypocritical reservations in the Church of the living God, in St. Paul's word, 'the pillar and ground of the Truth,' and attached from the depths of our soul to the country as-

signed to us by Providence as the field of our activity, we found this journal absolutely independent of every party and faction. Nor, as far as in us lies, will we ever consent to prostitute it to the pressure of the powerful or the seductions of flatters, whatever name they may bear, and with whatever prestige of authority they may present themselves.

"Immovably steadfast in our faith, free from all cowardly fear, and entirely weaned from every vain superstition, and protesting beforehand against every hidden or secondary purpose that may be arbitrarily attributed to us, we shall walk straightforward on the path that we have traced out for ourselves, accompanied and supported, it encourages us to hope, by the sympathy of all honest men.

"Italians, before all and above everything, ourselves. It is to Italians that we first consecrate our work, never forgetting, however, whenever the occasion offers, the interests of other people, in whom the word of Christ teaches us to see so many brethren. Citizens of Italy, by race, language, and birth, we are yet citizens of the whole world by the bond of common origin and end—a bond which makes the whole world kin, and forms of all its various nations that immense, marvelous republic proclaimed by the great Tertullian: 'We acknowledge one Commonwealth of all men—the world.'

ENRICO DI CAMPELLO,
"Editor in Chief."

I shall have something to say in a future letter about the particular line on which the Count di Campello proposes to agitate for reform. Enough to say at the moment, that it approximates closely to the principles maintained by our own Church, under whose episcopate he would willingly place himself until a national and catholic episcopate can be re-established in Italy, if that episcopate were ready to receive him. He attends habitually public worship at "St. Paul's within the Walls," and regularly receives the Holy Communion there.

I believe that his proposed paper is the wisest movement in way of reform that has yet been done in Italy. I believe it will at once come to exercise an influence for good, far outweighing all the mission work that has been carried on at large expense by different Protestant bodies in Italy. The paper is but the beginning. Other work will accompany and follow, if he is properly supported. Few in our Church and country can understand the struggle of faith, and courage, and conscience, by which a man like Campello in this country has placed himself where he stands to-day. I bespeak for him the sympathy and the prayers and the help of all lovers of truth and liberty.—R. J. NEVIN, in letter to Churchman.

St. Paul's Church, Rome, Italy,
March 3d, 1882.

BLUNDERS OF THE OLD MASTERS.

Tintoret represented the "Israelites Gathering Manna," armed with guns. Cigoli painted the aged Simeon at the circumcision of Christ with a pair of spectacles on his nose, and Rubens committed the same error in his famous picture of "Mary Anointing the feet of Christ." In a picture of "Christ Healing the Sick," by Verrio, the spectators are represented as wearing periwigs on their heads. Albert Dürer painted the expulsion of Adam and Eve from the garden of Eden by an angel in a flounced dress. The same artist, in a picture of "Peter Denying Christ," introduces a Roman soldier smoking a German pipe. A Flemish picture of the wise men worshipping the infant Christ has one of them depicted in a large white surplice and in boots and spurs. In this incongruous dress he is represented in the act of presenting the child with a model of a Dutch man-of-war. An artist of the same school, in a painting of Abraham offering up his son Isaac, the patriarch, instead of using a knife as described in the Scriptures, is holding a blunderbuss to the head of Isaac. Bellini has pictured the Virgin and child in the act of listening to a violin; in another picture he has drawn King David playing a harp at the marriage of Christ with St. Catherine. In a French picture of the "Last Supper," the table is ornamented with tumblers filled with cigar-lighters. The crowning blunder is shown in a painting of the Garden of Eden, in which Adam and Eve are represented in all their primitive simplicity, while in the immediate background appears a hunter in a modern sporting suit in the act of shooting ducks with a gun.—N. Y. Graphic.

Family Reading.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is fitting away,
With only a round of trifles
Filling each busy day—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when I'm ready to murmur
That time is fitting away
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

"You are guiding the little footsteps
In the way they ought to walk
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

HURTING A CHILD'S HEART.

"I don't expect anything of my children!" The tone was fearful, with a quality of accusation. The face of the speaker wore an injured look.

A boy between fourteen and fifteen years of age sat reading. He moved uneasily as if pain had disturbed him, but he did not lift his eyes from the page on which they were resting.

"The harder a mother slaves for her children the less they care for her." The boy moved again—almost with a start—as though the pain felt an instant before suddenly increased.

"All children are thankless!" So the speaker kept on talking to a friend, yet really thrusting at the boy.

"Not all," answered the friend. I have a mother, and I know my heart in regard to her. It is full of love and gratitude, and I cannot remember the time when it was not so."

"There are exceptions to all rules. And besides there are few women like your mother. That would be a cold heart indeed, in which she did not inspire love."

"Love begets love. That is the old trite story, and as true to-day as it was a thousand years ago. If children grow up cold and thankless toward their parents—if they early separate from them, going off into the world, and treating them with neglect—the fault in most cases, rests with the parents. They did not make themselves lovely in their children's eyes."

There followed this a dead silence for some minutes. The boy had let his book fall from before his eyes, and was listening intently. His mother saw this, and had a quick perception of what was passing in his mind.

"Edward," said she, "I don't like boys in my bedroom. Go down stairs."

This was not spoken harshly. The mother's tone of voice had changed considerably.

The boy rose without hesitation, and left the room.

"I don't think it is always good to talk before children," remarked the lad's mother as soon as he had retired.

"A proper regard for our language and conduct before our children," was answered, "is a theory of the gravest consideration. They have keen instincts—their eyes are sharp—they read us, and know us sometimes better than we do ourselves."

"They are sharp enough I suppose, but not quite so sharp as all that," was answered. "I'm not one of those that make children of much importance."

"Our estimation in the case will not alter the result, my friend. Of that we may be certain. As we are to our children, so will they be to us. Love begets love, and kindness good-will. If we do not hurt them wantonly, they certainly will not in turn, wound us by neglect."

"Hurt them wantonly! I'm not sure that I get your meaning."

"Are you much surprised that Tom Baldwin made his escape from home at the first good opportunity?"

"Well, I looked for it, I must confess; but that don't excuse him; he's proved himself an ungrateful boy, after all his mother has done for him. But as I said a little while ago, all children are thankless. I don't calculate on anything from mine. They'll grow up, and scatter themselves east and west, getting off as far from home as possible; and I'll probably be left to an asylum in the poor-house when I get old and helpless."

"Do you talk so before your children?" said the friend.

"They know my sentiments."

"So I inferred. In that way you hurt them. You put their future on trial, and write out a verdict of condemnation when it is impossible for them to defend themselves against your cruel charges. I saw your boy stand and writhe a little while ago, under your sharp thrusts at him. He was no party to Tom Baldwin's unfilial act and it was a hard thing in you, my friend, to make Tom's delinquency the occasion for smiting your own son, whom you may bind to you, if you will, by triple cords of love not to be broken—or push away to a distance, where he can feel no warmth and no attraction. Take care! You are on dangerous ground."

"Oh, you make too much of children," was answered, but with a little restraint in manner.

"They are simply human beings. They have sensitive souls, quick to receive impressions. Tender to love, but hard or resentful to all unkindness. They are creatures of feeling rather than thought, not generally holding malice, but rarely losing the memory of pain from unjust infliction. In after years this memory is often revived. It is my opinion that in a large number of cases, where children neglect their parents in old age, the cause lies just here."

"All of which is simply vindictive," said the lad's mother, "and a poor compliment to human nature."

"Human nature does not often suffer unjustly through hard judgment," was answered. "But I am not offering an apology for her shortcomings—only looking after the cause. To prevent is better than to cure. Forewarned, forearmed. Is it not much the wiser course for us to make sure of our children's love in future, by offering them love in the present?"

"You speak to me as if I did not love my children."

A crimson stain marked the woman's cheeks; there were sudden flashes in her eyes. She was a woman of quick, passionate temper.

"Every feeling has its sign," was calmly replied. "Love, anger, dislike—each expresses itself in a different way. And these signs every one knows. Even the babe of one brief summer may read them. Why is it that Edward feels that you do not love him?"

"Who says that he feels so?" The mother started. There was a mingling of anger with surprise in her face.

"Must it not be that you withhold too often the sign of love?"

"I shall get angry at you, if you talk to me any longer in this strain."

"No, my dear friend, you must not get angry at me. Too many sweet memories of the past are shared between us. Bear with me now, as one who holds you in her heart. Shall I relate to you an incident that occurred in my house only yesterday? It is under the warrant of this incident that I have ventured on the plainness of speech which has disturbed you."

The red spots faded off from the mother's cheeks. The keen light vanished from her eyes.

"Go on," she said, her voice dropping down from her sharp key.

"Edward had called to see the children. We always like to have him come. He is never rude nor coarse in his manners, but gentlemanly in bearing beyond what is usually seen in lads of his age. I have more than once compared him with my oldest son, and each time wished that John resembled him in many things. The two boys were in the parlor alone. John, I am sorry to say, is not always to be trusted. He is over-curious, and apt to meddle with things that should be sacred from his touch. Recently he has become interested in insects, and has begun to collect and preserve them."

"There was a vase of wax flowers on the parlor mantelpiece, the ingenious maker of which had placed several imitations of moths and beetles among the leaves. The vase was covered with glass. John's new-formed interest in entomology had given him a special attraction to these wax moths and beetles; and on this occasion he went so far as to lift the glass covering, that he might obtain a closer view. In venturing to do this, one of those accidents that so frequently happen with children and grown people, when they are not doing right, occurred. The glass shield slipped from John's hand, and cracked to pieces on the floor. The noise startled and excited me. I went hastily to the parlor, and saw at a glance the damage which had been done, and also comprehended the cause of the disaster. Edward looked pale and frightened—John flushed and grieved. Repentance and self-condemnation had come with the accident. Even through my indignation, which could not be stayed, I saw that. Hard words were struggling to come through my lips, but I repressed them. Experience warned me to keep silence till I could speak calmly, and under the influence of reason."

"I stood for a few minutes looking at the shattered glass, and then, without trusting my lips to say anything, went out for the dust-pan and brush. I was glad that I had controlled myself. It is my experience that scolding almost always does harm; and even where it works correction of bad habits, I am certain that a different way would have been better. I was quite self-possessed when I returned. As I stooped to gather up the broken fragments of glass, John came up close to me. I did not speak to or look at him. Edward had drawn back to a distant part of the room. Silently the work of collecting the pieces of glass went on, John standing near me all the time. It was done, and I was about rising, when I felt his arm across my shoulder."

"I'm so sorry," he said, in a penitent

voice, laying his face down against mine, which I had turned toward him; "it was wrong to touch it, I know, but I thought I would be so careful. I can't tell what made it slip out of my hands."

"Accidents are almost sure to happen with us, my son," I answered gently, but seriously, "when we are not doing what is just right. Let this disaster stand as a lesson for the future."

"You shall take my money and buy a new vase, dear mother," he answered, in a spirit of manly justice that was very grateful to my ears.

"If this little experience will make you more careful of doing right," I returned, "none of us will very deeply regret the accident."

He put his arms around my neck, and kissed me. I kissed him in return, and then went out, thanking God in my heart that He had helped me to self-control in a moment of trial, when passion would have hurt my boy.

Not long afterward, I heard the boys talking together. Edward said: "If it had been my mother, she would have scolded at me till I was mad enough to break everything in the house. Why didn't your mother scold you?"

"Because she loves me, and knows that scolding wouldn't make me half so sorry as I am."

"I wish my mother loved me," said Edward, in a tone of voice so sad and longing that it brought tears to my eyes."

The mother of Edward caught her breath at this. Her lips moved as if she were about to speak; but she repressed what was in her thoughts, and kept silent.

"Of course your mother loves you," answered John. So the friend continued. "But Edward said 'No, I'm sure she doesn't love me.'"

"Why do you say that?" questioned John.

"If she loved me, she wouldn't be always scolding me and hurting me with hard words, no matter what I do. O John, if I had such a mother as you, I'd be the happiest boy alive! I'd do anything for her!"

There was silence for some time. It was broken by the friend, who said: "Forgive me for having told you this. The wounds of a friend are better than the kisses of an enemy. Forgive what may seem an exaltation of myself above you. He who knows my heart, knows that in it there is no pride of superiority. He knows how weak I am, how often I fall short, how often passion gets the better of reason—how near it was to bearing me down yesterday. It was in His strength that I overcame, and helped my boy instead of hurting him. In His strength you may overcome also, and win the love of a child whose heart is athirst for your love, as the drooping flower is athirst for dew and rain."

The mother of Edward bowed her face into her hands. For a little while her body shook with half-choked sobs. Then she looked up at her friend. Her eyes were wet, her face pale, her lips curved with pain and grief.

"You are not hurt with me?"

"No, no," she answered, "not with you, but with myself. What have I been doing? What madness has possessed me? I know that love begets love—that, in Mrs. Howitt's beautiful words, it has reader will than fear. I know also that hardness begets hardness—that driving is more difficult, and far less certain, than leading. And yet, knowing this, I have sought to rule my children by passion and force—to drive instead of leading them in the right ways! No, no, I am not hurt with you. For all this plain speaking, which I so much needed, I thank you from the bottom of my heart. If it is not better for both me and my children in future, it will not be your fault. But it shall be better!"

And it was better, says T. S. Arthur, the author of this story. How quickly all was changed under the new order of home government! Love and kindness found swift obedience where anger and harshness had met obstruction. Sunshine dropped in through a hundred places which had been closely barred against its sweet influences; and Edward, wondering at the pleasant change, drew nearer and nearer to his mother, and felt that she loved him.

O love! sweet to all hearts! Ye who should give of its treasures, see to it that your hands fail not in its dispensation. It has signs peculiarly its own, which are never mistaken. If you would win love, look at the sign.—Selected.

SIX BITS OF ADVICE.

Every head of a family should have family prayer and say grace at table.

No member of the church should neglect private prayer and Bible reading. He who neglects these, is not likely to get the crown.

Every one should try to attend church regularly. Do not let a little headache, or a little rain, or a little cold, or a little heat, or a little company, keep you from the house of God.

Set a good example. If other people will drink, and cheat, and lie, and be worldly, let it not be so with us.

Be polite and kind to every one who comes to church. Tell them you are glad to see them, and hope they will come again.

Pray for your minister; he needs it much. Pray for one another; pray for the whole Church, pray for your families, pray for yourselves. Be not satisfied, unless you have a good hope that God for Christ's sake has forgiven all your sins, and that you are living an honest, sober, truthful, Christ-like life.

THE ROOMS OF THE GIRLS.

A look into a girl's room will give one an idea of what kind of woman she will probably become. A girl who keeps her clothes hung up neatly, whose room is clean always, will be very apt to make a good wife and a successful woman. Order and neatness are essential to our comfort as well as to that of others about us. A girl who throws down her things anywhere, will do things in a slovenly, careless way. A girl who does not make her bed till after dinner, and she should always make it herself rather than have a servant to do it, and throws her dress or bonnet down in a chair, will make a poor wife in nine cases out of ten. If all the world could see how a girl keeps her dressing-room, many unhappy marriages would be saved. Always be as tidy about your person and your room as if all your friends could always see you. Get into the habit of order and neatness, and it will come easy in life afterwards.—Selected.

LIGHT UPON THE CROSS.

An Easter Incident in the Church of the Messiah, Chicago.

BY THE LATE ELLA CLYDE.

Into the church that Easter day,
Up the broad aisle they took their way.

There were smiling faces of calm content,
And thankful hearts for the last of Lent.

There in profusion everywhere
Were flowers, the choicest and most rare—

Easter offerings of bloom,
Filling the church with soft perfume.

The fairest of all the pulpit graced,
And in the midst was a white cross placed.

And it seemed that the minister's earnest
prayer
Gathered a grace from the perfumed air,

And floated up with a strange, sweet power,
Borne on the soul of each Easter flower.

And then he spoke of the days of old,
And it seemed that the centuries backward
rolled

To an Easter morning long ago,
And sad hearts almost crushed with woe.

We could almost see the palm-trees wave
In the land that held that holy grave.

And the tears were filling many eyes,
As he spoke of that sudden, glad surprise,
And the wild delight that was almost pain,
When they saw the Saviour come again—

Come again, His life-work done;
For the grave was passed, and the victory
won!

He ceased, and then came the organ strain,
Swelling, dying, swelling again;

Lifting itself, as though the tone
Were floating up to the great white throne.

And the voice of the choir came soft and low,
"Consider the lilies, how they grow!"

When from the window a purple light
Fell on that cross of lilies white—

Softly fell, like a touch of love,
A royal blessing from above,

And the air was filled with an amber glow,
As though that spirit of long ago,

Which never passed from the earth away,
Were filling the church that Easter day.

Few were there but bore some cross,
Of something missed, or a sense of loss,

Which, if they twined with lilies white,
Would yet shine forth in the great God-light.

And each passed out of that sacred place,
With a quiet heart and thoughtful face,

Feeling the lesson the flowers taught
Might into their daily lives be wrought.

Christian Register.

A WOMAN'S ADVICE.

A woman's advice is generally worth having; so, if you are in trouble, tell your mother, or your wife, or your sister, all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insight are the most subtle, and if they cannot see a cat in meal there is no cat there. I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chance. As a general rule the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? The men that succeed best in life are those who make confidants of their wives.—Independent.

NAILED TO THE CROSS.

In one of the Moody meetings in Edinburgh, Scotland, a Scotch minister related the following incident. He stated that a few nights before he had dealt in the inquiry meeting with a lady who was very anxious to be saved. All his endeavors to guide her into the light failed, and she went to her home, twenty miles from Edinburgh, in anguish of soul. A day or two later her little boy, aged four years, was looking at a picture book, and his attention was attracted by a picture of the

Crucifixion. He asked what it was, and was told it was the Saviour nailed there by sinners. With childish curiosity he immediately asked, "Did you nail Him there, ma?" The question went to her heart like an arrow, and hastily rising from her seat she hurried to her room, there to give vent to her emotion. The little fellow, wondering yet persistent, now turned to his father and said, "Did you nail Him there, pa?" Again the question pierced the heart, and the father likewise hastened from the room. Joining his wife, they mingled their tears and joined their cries to God for mercy, and were not long afterwards led to simple trust in the Saviour who had been nailed to the Cross by their sins.

Selections.

Glory to God! our glad lips cry,
All praise and worship be
On earth in heaven, to God most high
For Christ's great victory.

As the whitest snowflakes come from the darkest clouds, so the severest troubles shake down upon us our best and sweetest blessings.

"As by the light of opening day,
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

There are many fruits that never sweeten until subdued by the frost, and there are many natures that never grow mellow and beautiful until pressed hard by the touch of sorrow.

Thank God for the hope sublime
Which gilds our darkest hours;
Thank God that the cares of time
Are wreathed with fadeless flowers.

The only liberty that is valuable is a liberty connected with order, that not only exists along with order and virtue, which cannot exist at all without them. It inheres in good and steady government as in its substance and vital principle.—Burke.

Beauty is akin to joy, and the beauty of heavenly things has the same effect of making us unworldly. Much of worldliness consists in mental and moral atmosphere; and the beauty of divine things, bringing with them their own especial joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—Faber.

Useful Hints and Recipes.

FRENCH SALAD.—Place a little heap of mixed salad in the dish, sprinkle a little powdered white sugar over it, a little pepper and salt, a little vinegar and olive oil, garnished with beetroot.

WHIPPED POTATOES.—Whip boiled potatoes to creamy lightness with a fork; beat in butter, milk, pepper and salt; at last, the frothed white of an egg; toss irregularly upon a dish, set in the oven two minutes to reheat, but do not let it color.

BOSTON BROWN BREAD.—Sift together thoroughly half a pint of flour, one pint of corn meal, half a pint of rye-flour, one teaspoonful of salt, one teaspoonful of brown sugar, and two teaspoonfuls of baking powder. Peel, wash, and boil two mealy potatoes; rub them through the sieve, diluting with half a pint of water. When this is quite cold use it to make a batter, and pour it into a well-greased mould having a cover. Place it in a saucepan of boiling water; simmer one hour without the water, remove the cover, and finish cooking by baking about thirty minutes.

STEWED LOBSTER.—Having boiled the lobster, take the meat from the shells and cut—do not chop—it into very small pieces; season it with powdered nutmeg, a few blades of mace and cayenne, and salt to taste; mix with it a quarter of a pound of butter, cut small, and two glasses of white wine; put it into a small stewpan, stew about twenty minutes, keeping the pan closely covered lest the flavor should evaporate; serve it very hot. If you choose you can send it to the table in the shell, which must first be nicely cleaned; or stew the meat over with sifted bread crumbs, and brown the top with a salamander or a red-hot shovel held over it.

BANANA CUSTARD.—Make a white custard as follows: Two tablespoonfuls of corn-starch wetted with enough cold water to dissolve it, one cup of broken loaf or granulated sugar, one-third cup of butter; stir together in a pudding mould or earthen dish, and pour on enough boiling water to make a thick custard. Beat the whites of three eggs to snow, stir into the custard and set in the oven to bake for fifteen minutes, or for the same length of time in a pot of boiling water. Set aside until perfectly cold, and then remove the slight crust or skin that will have formed on top, and, having ready the dish in which you are to serve your custard and some fresh ripe bananas, minced finely, mix with the custard and pour into the dish, and add a meringue made of the beaten whites of three eggs, and half a teacupful of pulverized pink sugar.

A fine custard may be made according to above receipt by using peaches instead of bananas, or Bartlett pears. Milk should never be used with acid fruits, particularly in warm weather, and pure cream in any quantity is sometimes, if not always, a severe tax on the digestive powers of a weak stomach. The custards for which formulas are given here can be made thus as real cream, answer the same purpose, are quite as palatable in most cases as the ordinary milk and cream, without danger of being curdled by the acidity of the fruit. Tapioca, arrowroot, etc., may be substituted for corn-starch in the making of these custards, and pineapples, strawberries and raspberries are delicious served in this way. Custards with an extra allowance of butter and a flavoring of vanilla, almond or rose water, make delicious cream pies. Bake with either one or two crusts of rich puff paste. If the former, add a meringue. By using the yolks as well as the whites of the eggs, and using the grated rind and juice of lemons and oranges, or both, delicious orange and lemon pies are made. These should be made with only one crust.

Miscellaneous.

THE SONG OF STEAM.

Harness me down with your iron bands;
Be sure of your curb and rein;
For I scorn the strength of your puny hands,

As the tempest scorns a chain!
How I laughed, as I lay concealed from sight,

For many a countless hour,
At the childish boast of human might,
And the pride of human power!

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a snail-like band,
Or waiting the wayward breeze;

When I marked the peasant fairy reel
With the toll which he faintly bore,
As he feebly turned at the tardy wheel,
Or tugged at the weary oar.

When I measured the panting courier's speed,
The flight of the carrier dove,
As they bore a law the King decreed,
Or the lines of impatient love;

I could not but think how the world would feel,
As these were outstripped afar,
When I should be bound to the rushing keel,
Or chained to the flying car.

Ha! ha! ha! they found me at last;
They invited me forth at length,
And I rushed to my throne with a thunder blast,
And laughed in my iron strength!

O! then ye saw a wondrous change
On the earth and ocean wide,
Where now my fiery armies range,
Nor wait for wind and tide.

Hurrah! hurrah! the waters o'er,
The mountains' steep decline!
Time—space—have yielded to my power.
The world—the world is mine!

The rivers the sun hath earliest blest,
Or those where his beams decline;
The giant streams of the Queenly West,
And the orient floods divine.

The ocean pales where'er I sweep
To hear my strength rejoice,
And the monsters of the briny deep
Cower, trembling at my voice.
I carry the wealth and the ore of earth,
The thoughts of the Godlike mind;
The wind lags after my flying froth,
And lightning is left behind.

In the darkness depths of the fathomless mine,
My tireless arm doth play,
Where the rocks never saw the sun's decline,
Or the dawn of the glorious day.

I bring earth's glittering jewels up
From the hidden caves below,
And I make the fountain's granite cup
With a crystal gush o'erflow.

I blow the bellows, I forge the steel,
In all the shops of trade;
I hammer the ore and turn the wheel
Where my arms of strength are made.
I manage the furnace, the mill, the mint—
I carry, I spin, I weave;
And all my doings I put in print
On every Saturday eve.

I've no muscles to weary, no breast to decay,
No bones to be "laid on the shelf,"
And soon I intend you may "go and play,"
While I manage the world by myself.

But harness me down with your iron bands;
Be sure of your curb and rein:
For I scorn the strength of your puny hands,
As the tempest scorns a chain!

—G. W. Cutler.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Brief Items of Intelligence.

In coming down the river from Williamsport we stopped at Marysville for the greater part of a day, to make ourselves better acquainted with the condition of the Duncan mission. It is at present without a pastor, but the brethren are looking around for some one to come and break unto them the bread of life. The congregations at Duncan and Marysville are both important. They have not increased in membership as rapidly as some others, but this is owing largely to the fact that the losses by removals have been nearly equal to the additions. So it always is where the population is of a floating character. Our members who are permanently settled in these places remain firm and steadfast, and are willing to do their part in holding up their churches. They deserve to be encouraged. They will not be, we infer, much longer without a pastor.

Coming still further down the river to Harrisburg in the evening, we found that it would be just four hours before we could start for Lancaster, which we wished to reach before the next morning. How we were to pass the time was the question. When we are home-bound the hours of detention are usually long and tedious. After some inquiry we learned that the Missionary Society of the Second Church was holding its monthly meeting, and thither we wended our way over the capitol grounds, and arrived in time to be present at the best part of the meeting—that which came last. The music and the selections of missionary reading were good, and so was the attendance. The society was making preparations for its anniversary, which is to come off in a few weeks. A larger infusion of older blood would be a benefit at its monthly meeting. It was gratifying to us to hear that the members of the mission had found

out the birthday of their pastor, Rev. G. W. Snyder, and had just celebrated it in a substantial way, by adding to his means of support. The pastorella (we again use the term because we see no harm in it as implying too much, notwithstanding the fears of the good Doctor of Divinity in Maryland) was also kindly remembered by her many friends. Right glad would we be to hear that our missionary pastors were made happy in this way more frequently.

Young people usually take an interest in missionary societies, and are active in promoting them. Sometimes they start in the Sunday-school among the children, which is something delightful to see. They ought, however, not to remain there, but work themselves up into the congregation, so as to take in the older members also. So they usually do as they become right active. They have a leavening influence, and exert a most beneficial influence in awakening the whole congregation to a greater degree of life and activity in the service of Christ, the Lord.

We have just received the third number of the *Jugendfreund*, a German paper—just one-half as large as the *Herald*—published at San Francisco and edited by Rev. J. Fuendeling and Rev. C. F. Waldecker. It is devoted to the spiritual interests of the youth, but it will be read with profit by older persons also. It shows journalistic tact and is pervaded with a truly Christian spirit. The style is pure German, and inviting to intelligent German readers. We hail it as a good omen, and we shall gaze upon it, as we do upon the evening star, when our thoughts turn to the far off West of our country. We think it should be encouraged, and believe it will be able to sustain itself. It is the only German paper of the kind on the Coast, and enters upon an important field of usefulness, which will grow wider and wider, the longer it is cultivated. We are sorry we did not receive the second number of the *Jugendfreund*.

The German congregations in San Francisco entered upon the Lenten period (die Fasten-Andachten), not exactly in the Anglican, but in the true German style, which admits of some festivity of the proper kind; and so they expected to hold a Sunday-school celebration during the last month. They all have parochial schools connected with them, which are said to be growing in strength and efficiency. Their Sunday-schools are also prosperous and lively.

At Napa, Cal., our missionary, pastor De Geller, has an unusually large class of catechumens under instruction, preparatory to confirmation. That is well, and the best way to build up the kingdom of Christ in California.

The new church at Seattle, Washington Territory, is progressing rapidly towards completion. The location is a good one, and there is room on the ground for the erection of a school-house and parsonage by and by. The President of the Pacific Improvement Company presented all the lumber necessary for the building. Our missionary, pastor Maechtersheimer, now sees that the Classis was wise in sending him into his present field, along Puget Sound.

During our visit to Kutztown, Pa., we attended catechetical instruction under Rev. J. Heister Leinbach. We learned something. It was instruction—not a lecture—and continued from 8½ to 12 o'clock, the whole forenoon. And it was not monotonous or tedious. It was diversified with singing, praying, recitation of catechism and scriptural passages, catechizing or asking questions, instruction and exhortation. We examined the youth and found them prompt in their answers. It would be well if the youth of all our churches had such religious and theological schooling, and not only those in Berks county. As we take it, the people, young and old, enjoyed such kind of instruction in the catechetical schools of Alexandria a long time ago.

We have been waiting to hear of the dedication of the new chapel at Washington. It was expected to have come off several months ago. Upon inquiring we learned that all things were ready except the pews, and these were all burned up in a factory somewhere out west just as they were to be shipped, and so the congregation has been kept waiting until new ones are turned out—that is, we suppose, until new machinery is put up so as to make a new set. It is expected that the delay may be prolonged a month or so longer.

Science and Art.

A Venetian glass manufacturer is making ladies' bonnets of glass, shinier and of better color than silk, and standing rain without injury.

It is now proposed to introduce a system of electric lighting in connection with the Brooklyn bridge. The engines to be used in operating the cable-railway, which will furnish transit across the bridge, will be sufficiently powerful to run electric dynamos as well, and the great arch of the bridge will be strung with brilliant lamps which will illumine the river and shipping. All this is simply a plan as yet, of course.

George E. Waring, Jr., the sanitary engineer, objects to the acceptance of some of Dr. Hamilton's statements respecting modern conveniences in dwellings. He claims that it is entirely within the power of modern art to maintain in any part of a house all the conveniences now existing without injury to the inmates. It is only a question of proper arrangement, simplicity, perfect workmanship, perfect material, perfect local ventilation and provision against any possible bad effect from unusual neglect.

PAINTINGS IN THE CATACOMBS.—The earliest works of Christian art in Italy are the wall paintings of the Catacombs. At first these were merely abstract symbols; the Labarum, the Alpha and Omega, the fish, used as the sign for the name of Christ. Then more pictorial emblems were painted—the dove, representing the Christian soul freed from the body; the peacock or phoenix, type of immortality; the sheep, signifying the soul in the earthly life. This last emblem stands in immediate connection with the earliest representations of Christ as the Good Shepherd. This is the favorite subject of the Catacomb paintings. He is depicted as a beautiful youth in shepherd's dress carrying a lamb on his shoulders, or leaning on his staff in the midst of a flock, or playing on a shepherd's pipe, while the sheep listen to him. The idea of these

pictures is certainly biblical; but the artistic form is supposed to be taken from an old Greek statue of Mercury carrying a kid, which existed at Tanagra. For it must be observed with regard to the art of the early church that, once having gained the right to exist, it adopted without hesitation materials and forms which had been invented by the heathen. Proceeding on the principle that what God hath cleansed man may not call unclean, the Christians repeated in their religious pictures the types of face, the methods of expression, the artistic mannerisms, which are found in the wall-paintings of Herculaneum and Pompeii. They personified the sun and the moon, the earth and the sea, mountains and rivers. They even adopted heathen myths. In a beautiful painting from the ceiling of the tomb of S. Domitilla, Christ is represented in the character of Orpheus playing upon his lyre, while trees bend toward him, and wild beasts gather at his feet.

Personal.

Cyrus W. Field recently gave Williams College \$70,000.

Frederick Douglass says let the Mongolian come; the Caucasian will hold his own, and he has no fear for the negro.

Pere Hyacinthe when asked why the Prussian soldiers were so uniformly victorious replied: "Because each one of them carries a Bible in his knapsack."

The Rev. Robertson Smith, whose theological views have caused the Scotch Presbytery so much trouble, has been made LL.D. by Aberdeen University.

Judge Black has remarked that when he was in Mr. Buchanan's cabinet he was continually solicited to make delicate approaches to the President concerning marriage schemes, and he has no doubt similar matrimonial overtures now reach Mr. Arthur—or do not reach him.

Mr. Gladstone recently attended a cabinet council at Windsor at noon, returned to London in time to give his views at a meeting of the Liberal Party at three o'clock, and then at five P. M. went into the House of Commons, and in a masterly and exhaustive speech explained why it would be unwise to allow the Upper House wantonly to obstruct public business. This is spoken of as an ordinary day's work of the English premier, who is between seventy and eighty years of age.

Items of Interest.

In the Senate of New Jersey, recently, bills were passed allowing judges of the Common Pleas Courts to solemnize marriages.

The immigrant arrivals at Castle Garden, New York, for the week number 15,016, against 8,771 for the corresponding time in 1881, an increase of 6,245.

The Pittsburg and Connellsville Railroad is about to place an iron bridge across the Monongahela river, seven miles from Pittsburg. It will be over a mile long, and the largest iron bridge in this country.

The fearful fact was stated at a meeting in this city last week on the subject of "Neglected Children," that 700 children die each year of neglect, starvation, and abuse, and that of the children taken to the almshouse, or born there, about 95 per cent. die.

The Atlanta Constitution says that there are probably five thousand women in that city who earn their living, in part or wholly, by their own labor, against about five hundred ten years ago. It is so all over the South to some degree. All classes are seeking to adapt themselves to the new order of things, and results are pleasantly manifest.

Amherst College, in Massachusetts, lost one of its stately buildings last week, but it is said that the insurance money will enable the Trustees to reconstruct the building, and the report now comes that Mr. Thomas A. McGraw, of Poughkeepsie, N. Y., has pledged the sum of \$50,000 as an endowment for the presidency of the college.

The railroads are becoming practically temperance societies. One railroad will not employ engineers, conductors, &c., who use liquor; another has notified its tenants who sell rum to vacate their premises, and the Pennsylvania Railroad has now issued an order that intoxicated persons shall not be admitted to the cars while in that condition.

During the last winter the weather in Southern Europe was unusually warm, and, as the result, there were a number of avalanches in the Alps, burying in one instance a village in a mass of snow thirty feet deep, and pits were sunk to find the buried houses. In one case the pressure of air displaced by the avalanche was so great that all the windows of a village were broken in a few seconds.

A bill has been introduced into the Chamber of Deputies for the purchase by the French Government of the whole railroad system of the country. The great lines are to be divided into sections, each of which will be under a company, and the whole to be supervised by the Minister of Public Works. It is not clear that in this country such a measure would not add to the evils under which we now suffer.

Mr. William Bucknell, of Philadelphia, has given the American Baptist Publication Society a check for \$2,000. One thousand dollars are to supply one hundred ministers with ten dollars' worth of books each. Five hundred dollars are to be used in supplying the university in Lewisburg, Crozer Theological Seminary, Wayland Seminary, Peddie Institute, and the South Jersey Institute, each with one hundred dollars' worth of books.

A Chester county farmer thus describes the latest swindle: A speculator in country produce calls on a farmer, purchases \$10 or \$15 worth of eggs, butter or poultry; says that he wants a receipt to show the firm that he represents that he paid the money; breaks the point of his pencil before the signature is reached; then takes from his pocket a fountain pen, and the farmer uses it to sign his name. The swindler then goes to town, sells the produce, erases the body of the receipt, writes instead a promissory note for \$60 or \$100, and has it discounted at the bank.

Books and Periodicals.

THE GUARDIAN for May. Contents: German Songs of Spring, by the editor; Noble Deeds of Seamen, by Rev. I. E. Graef; The Mississippi Valley Two Centuries Ago, by Rev. Cyrus Cort; St. Bernard Hymn, rendered into English by Rev. D. Y. Heisler; Beginnings of the Reformed Church, by the editor; Aphorisms; Patent Outside, by the editor; The Aeronaut, by Jane Taylor; Blessed Jordan, by Dr. Chalmers; The Farmer and his Child, by the editor; Prince Bismarck, by Mrs. Fawcett; Wit and Wisdom of John Ploughman. OUR CABINET: A Kind Letter; Errors of the Press; Rhymeless Words; Anecdote of Jimima Wilkinson; The Number Four; Forgiving Enemies. SUNDAY-SCHOOL DEPARTMENT: List of books approved by the Sunday-School Bureau; Rewards and Prizes; Our Only Comfort; After Many Days; Beware of Unbelief; Churn Slowly; The Porcelain Temple of Shinsen; True Heroism; Loving Darkness; Teach them Hymns; Conscience; Holding Attention; Quarterly Review; Lessons for May.

THE PENN MONTHLY. May, 1882, Vol. XIII. New Series, Vol. I. Edward Stern & Co., Publishers, Philadelphia. Contents: Art Education and Art Patronage in the United States, I, by S. R. Koehler; The Lost Papers of Benjamin Franklin; The Shriving of Guinevere, by S. Weir Mitchell; "Memories of Old Friends," by Ellis Yarnall; A Lesson in the Grass, by Herbert Welsh; The Poor of Paris; Science; University of Pennsylvania; Brief Mention; New Books; Books Received. \$3 per annum. Single numbers, 30 cents.

WIDE AWAKE for May is a treasury of entertaining and educational reading. One may begin at the back with the Chautauqua Young Folks' Readings for the month, or at the beginning with the poems and stories; for it is Susan Coolidge who opens the Chautauqua department, and Rose Terry Cooke, who has a poem on the first page. Following Mrs. Cooke's poem, "What A Shame!" is a capital story of a young midshipman's adventure, entitled "Lost In Pompeii," and written by Chaplain Clark of the U. S. Training Ship Portsmouth. The boys have several other good things in the number, among them: "The Carib Captain's Story," by the Mexican traveller, Fred. A. Ober, and "The Kinkipaws" by Elliot Glover. They also, as well as the girls, will enjoy the two serials, "Their Club and Ours," and "From The Hudson to the Neva." Other good stories are "A Vexed Question," by Mrs. Eckerson, "Polly's Nest Eggs," by Mary Densil, and "Candle Ends," a story of Old Boston by Mrs. Louise T. Craig. Mr. Arthur Gilman has another "Short Story from the Dictionary," this time telling how dictionaries are made; and Edward Everett Hale's Club of Contemporaneous History give a costume party. A goodly space, as befits a May magazine, is given up to nature and flowers. Miss Harris has her "Wild Flower Papers, No. II," with nine exquisite illustrations by Miss Humphrey, and there is a blue-bird poem, and a dandelion poem, and an arbutus poem, and an apple blossom poem; and in the way of music Prof. Payne of Harvard College has set, deliciously, Charles Kingsley's perfect little poem, popularly known as "Be Good, Sweet Maid, and Let who will be Clever." The sixteen pages of Chautauqua Readings are of a high excellence, and very finely illustrated. \$2.50 a year. D. Lothrop & Co., Boston.

LIPPINCOTT'S MAGAZINE for May opens with an article on the "Ranches and Rancheros of the Far West," by Geo. Rex Buckman, which is beautifully illustrated, and, besides giving a lively description of pastoral life in Wyoming Territory and other parts of the Northwest, offers much information in regard to the resources and attractiveness of the country and the extent to which it is being peopled by a superior class of settlers—men of education and refinement—from England and from the Eastern States. "The Land of Cotton," by Wm. L. Murfree, Sr., is a still more instructive paper, and one which will be read with particular interest at a time when public attention has been drawn to some of the risks attending the production of the great staple of the Southwest. In an article on "Sea-Serpents," C. F. Holder, of the American Museum of Natural History, revives the testimony of observers in regard to the actual existence of such creatures in connection with recent discoveries of fossil remains and in the light of scientific analogies. William H. Rideing writes with knowledge and impartiality of "Things in Which We Differ" from the English, showing the points in which each nation has the advantage. Edward C. Bruce has an excellent and suggestive paper on "Our Flower-Gardens," and Miss P. D. Natt gives an entertaining sketch of "A May-Day on the Simplan." In the way of fiction, besides the serial, "Stephen Guthrie," which loses nothing of its interest as it approaches the conclusion, there are three short stories,—"The O'Shaughnessy Diamonds," by William M. Cook, a well-constructed and exciting tale; "Mr. Shaddock's Elopement," by Edward W. Flagg, in which village life and character are cleverly portrayed; and "Two Quaker Weddings," by George J. Varney. The poetry, by Frances L. Mace, Howard Glyndon, and Charlotte Fiske Bates, is appropriate to the season, and the "Gossip" and literary notices should not be overlooked.

THE LUTHERAN CHURCH REVIEW. April, 1882. Contents: The Sermon: Its Material and Its Text, by Prof. C. P. Krauth, S. T. D., LL. D.; The Scandinavian Immigration, by Rev. W. K. Frick, M. A.; The Holy Land, by Rev. J. A. Seiss, S. T. D.; Catechisation of the Young, by Prof. C. W. Shaeffer, S. T. D.; Russia, by Prof. W. J. Mann, S. T. D.; Notes and Notices, and Recent Publications. This second number of this Review, neat as it was at first, is much improved in appearance. The articles though positive in their character are broad in their scope, and will tell for good among those who read them. The work is carefully edited.

THE CENTURY MAGAZINE (Scribner's Monthly, May, 1882. Contents: Portrait of James Russell Lowell, Frontispiece; The Canadian Mecca, illustrated, by W. George Beers; Estrangement, by James Russell Lowell; Carlyle in Ireland, by Thomas Carlyle; The Dreamer, by L. Frank Tooker; Opera in New York, III., illustrated, by Richard Grant White; The Transferred Ghost, by Frank R. Stockton; Russian Christianity vs. Modern Judaism, by Emma Lazarus; Romance, by Andrew Lang; George Inness, illustrated, by Henry Eckford; Love Crowned, by John G. Saxe; Through One Administration, VII., by Frances Hodgson Burnett; The Hellenic Age of Sculpture, illustrated, by Lucy M. Mitchell; James Russell Lowell, by Edmund Clarence Stedman; New England's Chevy-chase, by Edward Everett Hale; A Modern Instance, VI., by W. D. Howells; Lecturing in Two Hemispheres, by Archibald Forbes; The Street of the Hyacinth, in Two Parts, by Constance Fenimore Woolson; Drought, by Andrew B. Saxton; The Sons of Cydippe, by Edward W. Gosse; Topics of the Time; Literature; Home and Society; The World's Work; Bric-a-Brac. Terms: \$4.00 a year, in advance; 35 cents a number.

We have just received a bound copy of THE CENTURY ILLUSTRATED MONTHLY, from Nov., 1881, to April, 1882. It is Vol. XXIII., New Series, Vol. I., published by the Century Co., New York; F. Warne & Co., London.

The volume is large and handsome. It contains almost an even thousand double-column pages of admirable reading matter, beautifully illustrated, and is in a cover that does credit to its publishers. The ordinary subscriber to such a magazine does not realize the amount of choice literature he gets in the course of a year, and all upon living topics. It is hard to see how so much is given for so little, and the explanation is to be found only in the multitude of copies demanded by the public. For sale by J. B. Lippincott & Co., 715 and 717 Market St., Phila.

LITTELL'S LIVING AGE. The numbers of the Living Age for April 15th and 22d contain Amye Robart, and On the Names of the Greeks, Nineteenth Century; Italy as it is, Fortnightly; Russia and the Revolution, Queen Elizabeth at Hatfield, and Property vs. Person—Inequality of Sentences, Macmillan; Iar Connaught: a sketch, Cornhill; The "Burden of Sovereignty," and Midnight Tea, Spectator; with the conclusion of "The Freres," and instalments of "Lady Jane," "Robin," and "At his Wits' End," and the usual amount of poetry.

A new volume began with the number for April 8th.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On April 18th, 1882, at the residence of the bride's father, No. 141 North Sixth street, Reading, Pa., by the Rev. C. F. McCauley, D. D., Luther A. Yarrington to Emily A. McCauley. On account of the recent family affliction no cards were issued, and the ceremony was strictly private, only the immediate relatives being present.

On April 11, at the residence of the bride's parents, Ashland, Pa., by Rev. R. Duenger, father of the bride, assisted by Rev. T. J. Hacker, Mr. F. E. Ammerman of Shamokin, Pa., to Miss Emma L. Duenger.

On April 5th, 1882, by Rev. J. B. Shontz, Samuel D. Shade to Miss Mina B. Fetter; both of Shippensburg, Pa.

At Ipava, Ill., April 13, 1882, by Rev. W. W. Carr, Mr. Reuben E. Diehl to Miss Ida M. Enier; both of Fulton county, Illinois.

On Tuesday evening, April 11, 1882, by Rev. M. L. Firor, at the residence of the bridegroom, Mr. John Reus to Miss Lena Volkert; both of Baltimore, Md.

Obituaries.

DIED.—At Everett, Bedford Co., Pa., Feb. 28, 1882, of croup, Charles Philip, only son of W. S. and Amelia Morgart, aged 3 years 10 mos. 20 days.

"Asleep in Jesus, blessed sleep." A. M.

DIED.—In Millinburg, Pa., April 10th, 1882, Verna Blanche, daughter of J. Calvin and Mary C. Badger, aged 4 years 3 months and 24 days.

"Them that sleep in Jesus will God bring with him"—at the coming of our Lord. Comfort one another with these words: The first-born into the earthly family is also our first-born into the heavenly.

"There we shall find what here we lose, And keep it evermore."

DIED.—Near Harbaugh's Church, Franklin county, Pa., Mr. William Johnson, aged 73 years, 10 mos. and 18 days.

The deceased resided near the church which he assisted in building, and was a worthy and consistent member of the congregation, regular in attending all the services which were blessed to him, and the grace imparted through them comforted him, especially when he entered the valley which led down to death, in which the good Lord saw fit to keep him through several years of suffering. At last he reached the end, when his release came, fearing no evil for the Lord was with him. "I believe in the Resurrection of the body and the life everlasting." S.

DIED.—In Hagerstown, Md., Feb. 13th, Sarah Loose in the 77th year of her age.

The home of the departed was in Greencastle, Pa., where she and an older sister who died a few years ago had been residing for many years. Both were members of the Greencastle congregation, and took a deep interest in the prosperity of our Zion and in the cause of Christ in general. Since the death of the latter it appears that, by an agreement of the two sisters when living, the Theological Seminary at Lancaster will receive a legacy of five hundred dollars.

The home of these two sisters will be remembered by former pastors and many of the ministers of our Church. They were liberal, kind, and given to hospitality. Aunt Sallie, who was always known by this familiar name, left Greencastle late in the fall to visit her brother, J. B. Loose, Esq., of Hagerstown. Here she enjoyed her usual health until a few days before her death, when she took ill, and soon the struggle was over. She bore her affliction patiently and was wholly resigned to the will of her heavenly Father.

The funeral services were held in the Reformed Church, of Greencastle, Pa., where the Rev. C. Cort, her pastor, delivered a very edifying and comforting discourse on John xi. 25. And in his remarks upon her life and character, he expressed the sentiment that her long and consistent life of 60 years in that congregation spoke louder than any words he could utter. Her remains were then taken to the Greencastle Cemetery and laid by the side of other members of the family who had gone before her.

DIED.—In Mercersburg, Pa., on the 11th inst., Eliza Cook, widow of the late John B. Cook, Esq., aged 71 years, 5 mos. and 3 days.

Mother Cook was a member of the congregation at Mercersburg. When the pastor first became acquainted with the family, twenty years ago, they were members of the congregation in the Cove, and their home was one of his frequent and pleasant stopping-places. Her manner of life during all this period seems to have been the same. She was an humble, earnest, and devoted Christian, giving alms and offering prayer. She was regular in her attendance at the services of the sanctuary, and made a faithful use of the means of grace. Her sickness was of short duration, and she endured it patiently; yet toward the end she had a strong desire to depart and be with Christ.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, APRIL 26, 1882.

STUDIES FOR THE FORTY MYSTERIOUS DAYS.

It is interesting to study the narratives given in the gospels, of the events that took place between the time of our Saviour's resurrection and His ascension. Those who have not thought of it before will perhaps be astonished to see how extended and minute the record is, and what important utterances were made during that period. Then the Conqueror of death, about to leave the world, gave the Church its charter and the apostles their commission. Independent of that too, the appearances and disappearances of our Lord, give us the best intimations of our post-resurrection state in which our bodies will be like unto His own. One thing is certain, they will be identical, tangible, and above the laws that seem to govern our physical being here. We have often wondered what a human body would be, freed from the corruptions and grosser qualities that do not belong to its original constitution, but have entered into it because of sin. It is glorious to think of the vitalizing power of Christ; that through Him this corruptible will put on incorruption and this mortal put on immortality.

Much depends upon the attitude of an individual towards the Church of our Lord Jesus Christ. Many come to her with their prejudices unsubdued. They have kinks and wrinkles in their own natures which grace has not overcome, and they wish to make everything conform to the inequalities of their own rough character. God must reduce His high and spotless standard to their imperfections. That is for them the only basis of agreement.

It is sad to think of one who without any renewal of nature is transferred to the Church carrying with him all the proclivities of the "old man." He expects the "old man" to prevail in the "Body of Christ," as in the world, and shows disaffection when there is no yielding to that which grounds itself in sin. Such persons in the end will be forever undeceived. The surrender to Christ must be unconditional. The leaven of malice must be cast out. The sooner those who are anxious for their own personal salvation realize this, the better it will be for them.

Dr. Abbott of the *Christian Union* has lately returned from a trip to Europe, and Dr. Wheeler of the *Methodist* has sailed for "the other side." Dr. Field of the *N. Y. Evangelist* is writing letters to his paper from Egypt, and Dr. Prime of the *Observer*, and Dr. Gray of the *Interior* are as fresh as if they had just come from the spray of an Atlantic steamer.

The editor of THE MESSENGER!—there now, don't get frightened!—the *Oliver Twist* who has luxuriated for six years upon Church treacle, and is thought by some to have a soft place, is not going to ask for "more." He has no expectation of crossing the "briny," and would be satisfied with one or two, three-day trips to some place on the slope of the Allegheny mountains.

The Baptists of New York City lately met to protest against the action of the American Bible Society in refusing to appropriate money for the publication of the Baptist translation, made by Dr. Judson, in Burmah. Dr. Judson translates the word baptize by immerse, which is objected to by the Bishop of Rangoon, as it requires him and his clergy to explain this word when they come to it in reading the Scriptures. It seems to be against the conscience of some of the Baptists to let the Greek word stand as Anglicized, and they will most likely centre upon a Bible Society of their own.

The New York Senate has passed a bill giving to the Roman Catholic Protectory \$50,000, although the laws of the commonwealth forbid any sectarian appropriations. The *Independent* says this is in addition to the \$220,000 that institution annually

draws. The *Observer* says: "Political parties are so mixed up in this Legislature that all of them want the aid of the great controlling sectarian institution, known as the Roman Church, and everything it asks is readily guaranteed."

THE *Interior* says:—After thirty years of free whiskey, becoming, meantime, the most rum-soddened state in the Union, Ohio has passed the Pond law, which will tax half of the dram-shops out of existence, and compel the rest either to put up the prices on their drinks, or to put more sulphuric acid and water in the mixture. Sulphuric acid is a very good potation for the incorrigible drunkard. It speedily rids society of a burden and nuisance.

Whereupon we remark, that if the alternative is left to the liquor sellers, they will pile in the sulphuric acid; and although that may hurry a generation of drunkards into eternity, it will neither save souls, nor stop off the succession of inebriates.

The same paper is nearer right on the temperance issue, when it fears the Greeks bearing presents. It says:

"The *Northwestern* wants to know what we think of Senator Logan's bill to employ the whiskey revenue in the support of public schools. We think it is a piece of clap-trap that has no merit and no prospects. The liquor interest is a bankrupt and a pauper. It could not pay five cents on the dollar of its just obligations to civil society for the damages it inflicts. Let it support its own beggars and paupers and criminals—pay for the railroad and steamer wrecks, fires, and other destructions of life and property which it causes. These are just claims, and the liquor interest could not pay one cent on the dollar on them. The idea of putting such an interest forward as the generous patron of the public schools is not a bright one."

"WHAT SHALL THIS MAN DO?"

This question of Peter in regard to St. John was rebuked by our Lord. There is no evidence that Peter with his failings had any special superiority over John which could have warranted this inquiry, and our Lord did not make the question an occasion to concede any thing like a primacy to the boldest of His apostles.

It would seem that there was a little of the old Simon still left in Peter. He was told to feed the sheep, but presumptuously got out of the line of his own business and commenced to meddle with the affairs of his brethren. Perhaps this disposition may have been regarded afterwards by some, as a good qualification for writing him up as a Pope, but it had not the sanction of the Master.

This propensity of Peter is still to be found in the Church. The staple of some men's theology seems to be picking at the orthodoxy of some one else. They are ever pointing to others and asking: "What shall this man do?" And to them the Lord oftenest says: "What is that to thee? follow thou Me." Honest unquestioning performance of our own duty, is not only the simplest, but the safest path.

The *Philadelphia Times* says: "General Longstreet believes that the South needs more fresh blood, and he has just induced three hundred Germans and Swiss to form a colony near his home—Gainesville, Georgia." We quote this to say that we have lately read of several large Swiss colonies in the South, and this leads us to ask whether they have Swiss Pastors. It would seem to be our duty as a Church to inquire into this matter. Our mission work in the Southern States may get its best start just in that way.

The *Presbyterian* says: "Professor Robertson Smith will be a member of the next Free Church General Assembly. He will be there as a ruling elder, having been elected by one of the Presbyteries as its representative. We do not know that his teachings will come in any shape before the Assembly, but an 'organ' is on its way to the Assembly, which will probably give large opportunity for a breezy discussion among the effervescent Scots."

The *New York Observer* makes very favorable comments upon Methodist Church work. It says:

"What we specially admire in the Methodist system, as brought to view in their annual conferences, is the intense solidarity of the church—an entire union or consolidation of interests and responsibilities. That is the dictionary meaning of the word solidarity, and it is manifest in the cheerful submission of the individual members to the will of the whole, as represented by the constitutionally appointed superintendents. Beneath this outward show of compliance there may be disappointment and heartburning, for human nature abounds in good men as well as in others. But when one reads the names of two or three hundred ministers who take up their goods

and chattels with their households, and march off from the home in which they have hardly become settled to another field of labor, among strangers, to begin the pastorate anew, we feel that a spirit of loyalty and self-sacrifice must be required, of a high order, and that these men are good soldiers of the cross, or they would not so readily accede to the requisition. It is said that these changes are now made, very largely, by mutual consent of people and pastor, and the arrangements are merely confirmed by the bishop. This is true in part. But it still remains that the power to appoint and the duty of fulfilling the appointment, are an essential part of the system, preventing the possibility of a church being long destitute of a pastor, and keeping every minister constantly employed. The result of this is that the working force of the church is always in service. The loss of a system that leaves a large percentage of its ministers unemployed and a large number of its churches unsupplied, is immense. Especially is this manifest when we see the weakness of some churches growing weaker for the want of pastoral care. Because they are weak, all the more do they need a pastor, and are the less able to procure the one they need. The Methodist plan provides a shepherd for every flock however small, and however far in the wilderness it may be. It puts the man there whose circumstances may most favorably adapt him to the field, and he goes, knowing that his bread and meat are sure, even without his being fed by the ravens."

The table of contents of the May number of the *Guardian* will be found among our book notices and will speak better for it than any stereotyped mention of it here. We are glad to note that the work, like all our Church periodicals, is finding encouragement in the growing appreciation of our people.

The article from the *Churchman* on our first page will be read with interest by our thinking pastors. The issue involved is broader than the Anglican Church. It concerns Catholic Christianity and the hitches it may have with the temporal power of the Pope, in its relation to religious and civil liberty.

Some one seems to be looking all around for a good place according to the *Examiner*. It says: "A friend has shown us a new thing under the sun in the shape of a letter received by him from a minister who desires to change his pastoral relations. It is apparently an autograph letter, but a little inspection shows that it is a circular prepared by a transfer process. To the circular is added in a different shade of ink the query, 'How about . . . churches in your Association?' This indicates that the document was intended for a pretty wide circulation."

We were not before prepared to admit, says our contemporary, that a man who professes to believe himself called of God to preach the gospel could sit calmly down and plan a systematic canvass of the vacant pulpits of his denomination, without any personal acquaintance in the churches themselves, and without any special care from what quarter a call may come, if only a settlement can be secured. An instance of the kind has never fallen under our notice before, and we are glad to believe this one exceptional. We have all heard of 'swivel sermons,' but a swivel candidating letter is surely a recent invention."

DEATH OF DARWIN.

Charles Robert Darwin, the scientist whose theory of evolution has created so much discussion, died in England on the 20th of April. He was born at Shrewsbury, February 12th, 1809; entered the University of Edinburgh at the age of sixteen where he spent two years, and then went to Christ College, Cambridge, where he graduated in 1831. From his youth he showed an aptitude for scientific research, and such were his attainments that soon after his graduation he was selected as naturalist of the famous "Beagle" exploring expedition, which sailed in 1834 for a survey of South America and the circumnavigation of the globe. Upon his return he published his first work, "The Voyage of a Naturalist," being an account of the cruise. This was followed by several other works, the most notable among which was "The Origin of Species by means of Natural Selection, or, The Preservation of Favored Races in the Struggle for Life." This work was the signal for the controversy which has raged ever since. He received high honors from the University of Leyden and Cambridge, although these were contested by those who thought his heterodoxy invalidated his claim to such consideration.

There can be no doubt in regard to the ability and the wonderful attainments of the man; his works are interesting beyond anything Humboldt ever wrote, and

are great contributions to the naturalistic conceptions of the universe; but the ethical turn he gives to his doctrines conflicts so palpably with the inspired account of creation that he has been regarded as a direct opponent of Divine Revelation. Many of his earlier statements have already been disproved according to his own admission, and the time will come when all supposed discrepancies between what are called facts of nature and the Word of God will be reconciled in such a way as to support the latter. Mr. Darwin has done much to incite critical study, and this has illustrated the maxim that truth is like a torch, shining most when rudely shaken.

THOSE STRANGE ANTICS.

In a recent number of the MESSENGER we reproduced a paragraph from the *Lutheran Standard*, mentioning the fact, that at a dedication of a Lutheran church at Fayette, N. Y., (which stands in relation with Hartwick Synod) several ministers of other denominations participated—which induced the STANDARD to say: "And yet it is claimed that it was a Lutheran church that was consecrated." As we are informed the participation on the part of clergymen not belonging to the Lutheran church at this dedication was of the most formal and perfunctory character, and is in no way related to the dedicatory ceremonies proper.

As if to atone, however, for any seeming liberality on this occasion, we learn that this Lutheran church at Fayette, above referred to, has declined to dismiss to the Reformed church, of that place, on request the wife of a member and elder of the Reformed church, and has conveniently found it necessary to refer the matter to a council of the church, which resolves not to grant any dismissals to any church whatever in that town. Verily, this is liberality with a vengeance, and puts to shame the narrow, religious bigotry of other much despised denominations of unevangelical church people, especially as we are told that this same Lutheran church has been largely recruited from the Reformed and other churches without even so much as asking for certificates of dismission for members so added thereto.

SUNDAY SCHOOL CONVENTION.

The Montgomery and Bucks County District of Philadelphia Classis held its second semi-annual Sunday School Convention in Norristown, Pa., in the Reformed Church of The Ascension, (Rev. H. M. Kieffer, pastor), March 15th and 16th, 1882.

The proceedings began on Wednesday evening, and continued Thursday morning and afternoon, closing Thursday evening. The interest grew with the meetings, and good, substantial results have been realized from them in at least two Sunday Schools that we know of. The programme of the convention had been announced in the MESSENGER a week or two previous to the time of meeting, and will not be repeated here. There were nine topics for discussion. Six were discussed at considerable length, and in good earnest. The fourth, eighth and ninth were referred to the next convention; the fourth, because of absence of speakers on that topic; the eighth and ninth because of lack of time. Persons desirous of knowing what six topics were discussed, and the speakers assigned them, can easily find out by looking up the issue of the MESSENGER for the latter part of February or early part of March, and re-reading the programme as there published. Delegates were present from all the churches, excepting from the church at Pleasantville. The largest delegations present were from the home churches, Ascension and Trinity, Norristown, and from Boehm's. Rev. D. E. Klopp, D. D., of the Philadelphia District, was present during the sessions of Thursday, and took part in the discussions. A very pleasant feature of the occasion, was the presence of a large delegation of young persons from Wentz's Reformed Church, who were cordially welcomed to the privileges and benefits of the convention by Pres. Kieffer. At the close of the convention they were invited by Elder P. Quillman to his house, where they were most hospitably entertained, and whence well fed and cared for they repaired to their homes in the wee small hours. Elder Quillman is the efficient Superintendent of the Sunday School of the Ascension, and the result of his systematic, business-like, Christian management is seen in the excellent workings of the school.

Revs. H. M. Kieffer, John H. Sechler, and Elder Jones Detwiler, were appointed a committee to draft a constitution for the government of this association. The secretary was instructed to furnish accounts of this convention for publication in the col-

umns of the MESSENGER and *Christian World*. After a vote of thanks to Pastors Keiffer and Stoner and their respective congregations, for hospitable entertainment and pleasant fellowship, the convention adjourned to meet in St. Luke's Reformed Church, Trappe, Pa., on Wednesday evening, Sept. 27th, 1882, at 7.30 o'clock.

S.

Mr. Binkley has obtained twenty-three new subscribers for the MESSENGER and eleven for the *Hausfreund* in the Weatherly charge, Carbon county. Rev. A. M. Masonheimer is the efficient pastor.

Church News.

OUR OWN CHURCH.

Easter Rejoicings.

SYNOD OF THE UNITED STATES.

The Lord's Supper was celebrated in the Conyngham, Pa., congregation, on Easter Sunday—Rev. T. Derr, pastor. The services in connection therewith began on Wednesday evening previous, and continued each evening during the rest of the week. Confirmation took place on Saturday afternoon in connection with the preparatory service. An interesting class of 32 persons, after passing a thorough examination in the doctrines and duties of our holy religion, as taught in the Heidelberg Catechism, in presence of the officers and others of the congregation, were received into full membership with the church. One member was received by certificate. On Easter morning the large church was crowded. Much interest was manifested, and a larger number of communicants surrounded the altar than on any previous occasion during the present pastorate. The collection for benevolence was \$10.35. The pastor was assisted by the writer, who also had the pleasure of preaching to the interesting little congregation at Hazleton on Easter evening. This is a congregation organized about a year ago. At its first communion there were twelve or fifteen persons, and at its last there were sixty. The members are, for the most part, young people, who are rising in business and influence. In the hands of Bro. Derr this congregation has thus far been a grand success. He has much to encourage him in his entire field of labor.

Z. A. Y.

It is just one year ago since the Rev. F. Fox united his Reformed German Mission, then on West 50th street, New York, with a disbanded independent union congregation, on 9th avenue, between 49th and 50th streets. In this new departure the Tri-synodic Board heartily united with that of the Eastern German Synod to sustain the missionary. This beginning toward the permanent establishment of a Reformed congregation, however auspicious, was not without many embarrassments, but one year's labor has removed many of these, and our Good Friday and Easter days were spent this year with full and devout congregations. Thirteen catechumens were publicly examined on Good Friday evening, as is the excellent custom in German churches, and after their solemn confirmation on Easter, the Lord's Supper was administered to about a hundred communicants. Dr. Theo. Appel assisted the pastor in these solemnities, and on Easter Monday evening delivered an instructive and edifying closing lecture on the starry heavens.

This effort at the establishment of a Second Reformed German Church in New York city, shows that it is never too late to found missions in large cities. It may yet require several years time before this mission is self-supporting, and in the meantime, the church abroad must furnish the necessary missionary support. Without this (proper support) all missionary work must cease. May the good Lord move the hearts of His people to pray fervently, to give liberally, and labor earnestly for the coming of Christ's kingdom everywhere.

F. F.

Divine service was held in St. Luke's congregation, Kittanning, Rev. D. S. Dieffenbacher, pastor, every day during Passion Week. During preparatory service on Saturday, a class of eight catechumens were confirmed; two received by renewed profession, and one by certificate. The Holy Communion of the Lord's Supper was administered on Easter Sunday, when a large number of communicants participated, and it was a spiritual revival season in the true sense.

The *Monroe Democrat* says:—The Reformed congregation at Tannersville, now under the ministry of Rev. M. H. Miehler, is in a very flourishing condition. At their services last Sunday 120 persons communed. Forty-one were received as new members of the congregation. This is an increase of 70 communicants over the highest number of any previous communion. The attendance was very large, the largest that was ever known at this place (the funeral of Jacob Stauffer excepted). Before 10 o'clock all available space was filled with extra seats, the standing room was all taken and a number on the outside who could not gain admission. The Reformed Church is going to make its mark in the West End.

P.

The Communion service in Trinity Reformed Church, Williamsburg, Pa., was held on Easter Sunday afternoon. The rainy weather interfered some with the attendance, but the service was interesting and impressive. Six were received into the congregation, one by confirmation, and five by certificate and renewal of profession.

Rev. W. G. Eagle writes from Pillow, Dauphin county, "On the 1st of April I confirmed a class of 18 in Vera Cruz congregation, five among the number were heads of families, one was baptized. On the 8th of April I confirmed a class of 28 in the Gratztown congregation, one among the number a father of a family."

The services at St. John's Reformed church, Riegelsville, Pa., during Holy Week, and on Easter, were unusually interesting and impressive. On Good Friday two services were held. In the evening eleven persons (two heads of families) were received by confirmation, three of the number being baptized, and one person was received by certificate. The preparatory service on Saturday afternoon, the early service on Easter morning, and the Communion service were all largely attended. The Communion service was the largest in the history of the congregation. More than usual care had been taken in preparing the

music for the occasion, and the different selections were rendered with pleasing effect by the choir.

Rev. D. W. Gerhard writes: "During Passion Week we had union service alternately in our Church and in the Lutheran of New Holland. On Good Friday afternoon we had confirmation. I received six by confirmation, of whom two received adult baptism. Six children were also baptized, of whom five were the children of a father and mother, both of whom had just been baptized and confirmed. We also admitted three by certificate. On Easter the church was beautifully and tastefully decorated with cut flowers and pot plants, and we had a large and solemn communion service."

Seventeen persons were added to the membership of the Church of the Ascension, Norristown, Pa., Rev. H. M. Kieffer, pastor, on Saturday evening preceding Easter, twelve by confirmation, and five by certificate. Services began on Wednesday evening and were continued each succeeding day until Easter, when services were held both morning and evening. The Lord's Supper was celebrated on Easter Sunday morning, with the largest number of communicants in the history of the church. Rev. Kieffer has added eighteen altogether to the membership of his church during the present classical year.

Six persons were added to Trinity Church, Norristown, Pa., Rev. A. B. Stoner, pastor, on Saturday preceding Easter, all by the rite of confirmation. Services were held in the church every evening during Passion Week. The Lord's Supper was celebrated on Easter Sunday. A service was held on Sunday evening at which the pastor preached a sermon especially adapted to children.

Ten persons were added to Boehm's church, Blue Bell, Pa., Rev. J. H. Sechler, pastor, on Good Friday morning, by confirmation, and one person by reprofession on Easter Sunday morning. Upon this latter occasion the Lord's Supper was administered to a number of communicants, larger than had participated at any congregational communion ever held in the church before. Services were held during Passion Week on Tuesday and Thursday evenings, and Good Friday morning. Twenty-two persons altogether have been added to the church during the present classical year.

Rev. J. O. Johnson of Schuylkill Haven, Pa., on Palm Sunday, confirmed twenty-four persons; Rev. J. P. Moore, of Millersville, Pa., on Easter, ten persons; Rev. P. Weiss, of Lenhartsville, Pa., on Palm Sunday, in the Dunkel's church, eighteen persons.

Thirteen orphans in Bethany Orphans' Home, Womelsdorf, Pa., were confirmed by Rev. D. B. Albright, on Good Friday. The little congregation now numbers 32 communicants.

Rev. Dr. Wolff, of Myerstown, Pa., on Good Friday, confirmed 24 persons, of whom 5 are students of Palatinate College. The Lord's Supper was celebrated on Easter.

On Saturday preceding Easter, Rev. John H. Leinbach confirmed thirty-nine young persons in St. John's church, Kutztown, Pa., and administered the Lord's Supper on Easter. He was assisted by Rev. T. N. Reber, of Maconville.

Rev. H. A. Keyser of Mahanoy City, Pa., on Palm Sunday, added 56 persons to the church, 36 by confirmation, and 20 by certificate. This was the largest number that Rev. Keyser, at any one time, ever added to the church in Mahanoy City. Communion was observed on Easter.

On Saturday, April 1, Rev. T. C. Leinbach confirmed 43 persons in the Union Church at Bernville, Pa., and administered the Lord's Supper on Palm Sunday. The number of communicants was 326. The collection for benevolence amounted to \$45.

Services were held in the new Goshen-hoppen church, Rev. Dr. C. Z. Weiser, pastor, on Good Friday, Saturday, and Easter Sunday. 825 persons partook of the Lord's Supper on Easter. The collections amounted to \$151.

On Good Friday, Rev. A. R. Bartholomew confirmed 11 persons in St. John's church, Jonestown, Lebanon county, Pa., and on Easter morning administered the Lord's Supper to a larger number of communicants than ever before.

Rev. Dr. C. H. Leinbach administered the Holy Communion in the Salem's church, at Millersburg, Berks county, Pa., on Palm Sunday. On Saturday previous he added to the church 29 persons by confirmation, and one by reprofession. The collection for benevolence amounted to \$56.80. This congregation is part of the old Tulpehocken charge.

About 300 persons partook of the Lord's Supper in Trinity Reformed church, near Stouchsburg, Pa., on Easter, which church is also one of Dr. Leinbach's congregations. Preparatory services were held Saturday afternoon previous. The church was nearly entirely filled on both occasions, notwithstanding the unfavorable weather on Sunday morning. \$107 were collected, \$88 for benevolent purposes, and \$19 for congregational purposes.

In Reading, Pa., services were held by the Pastors of the Reformed churches, during the three weeks immediately preceding Easter. A most blessed season was enjoyed. The pastors, like brethren should, dwelling together in the unity of love and bonds of peace, and having a common desire for the welfare of their common Zion, had previously met together and arranged a programme, as is their annual custom. During the first week German services were held each evening, in the Old Mother church and St. John's church alternately. During the second week English services were held each evening, alternately in the Second, the St. Paul's, the First, and the St. John's Church. At these meetings, which were remarkably well attended, the pastors delivered short, edifying addresses, or sermons. Frequently the churches were crowded. During Passion Week each pastor conducted services each evening in his own church. At these meetings much was said concerning sin, repentance and the sacrifice of Christ, and faithful effort made to prepare the people for a worthy participation in the Lord's Supper, which each congregation commemorated on Easter morning. Each pastor has had a class of catechumens under instruction since last Fall. As is customary confirmation took place on Good Friday evening. The number of additions in each congregation is as follows:—

First Church, Rev. Henry Mosser, pastor; 75 by confirmation, and 12 by certificate; altogether, 87.

Second Church, Rev. Dr. C. F. McCauley, pastor; 31 by confirmation, and 6 by certificate; altogether, 37.

St. Paul's Church, Rev. Dr. Bausman, pas-

tor; 17 by confirmation, and 2 by certificate; altogether, 19.

St. John's Church, Rev. J. W. Steinmetz, pastor; 41 by confirmation, and 15 by certificate; altogether, 56.

Zion's Congregation (German), Rev. L. K. Derr, pastor; 10 by confirmation, and 10 by certificate; altogether, 20. This congregation, which is still young, celebrated the Lord's Supper on Easter with 83 communicants. Rev. Derr's address is No. 138 North 8th St., Reading, Pa.

Rev. J. D. Datrich, pastor of Whitemarsh and North Wales congregations, added to the membership of his churches, 13 persons by confirmation, and 5 by certificate. The church at North Wales will shortly undergo repairs.

SYNOD OF POTOMAC.

During Easter services at Martinsburg, W. Va., there were fifteen additions to the congregation—an excess of thirty over any former communion. Better music than ever before, with the usual "cornet accompaniment." The floral offerings more beautiful than ever, and the offerings for Missions one-fourth larger—the only drawback was in the poverty of the sermons, except the one preached for us on Thursday evening by Dr. T. G. Apple, who stopped with us over night, on his way to assist Bro. B., at Shepherdstown.

SYNOD OF THE NORTH-WEST.

Preparatory services were held in the Reformed Church (German), Canton, O., on Palm Sunday morning, by the pastor, Rev. P. Herbruck, and on the afternoon of the same day seventy persons were added to the church, forty-four of whom were received by confirmation. The Holy Communion was celebrated on Easter Sunday, on which occasion the pastor was assisted in the services by Rev. G. Henning. 406 persons communed. The crowd was so great that many persons, unable to find any room in the church, turned about and went away.

Rev. J. Ruhl, of Findlay, O., conducted a series of services in the Salem church, of the Kenton charge, continuing from Thursday evening until Easter evening. On Easter morning the Lord's Supper was celebrated, at which was present a larger number of communicants than ever before. The thank-offering of money was forwarded to Calvin Institute.

Rev. George Rettig, of Smithtown, Iowa, has added 12 persons to the church. Only a short time before 23 others had been added by him to the same church.

Eleven persons were added to St. Peter's Church, Helena, O.

GERMAN SYNOD OF THE EAST.

The Passion Week was duly observed in Zion's Reformed Church, Philadelphia, of which Dr. Gehr is pastor. Passion services were held on every evening, except Saturday, and, as usual, the history of Christ's sufferings and death read in consecutive order. On Good Friday morning 45 young people were confirmed, after having been instructed fully six months, and committed the whole Catechism. On the evening of the same day the preparatory services took place, and the celebration of the Lord's Supper on Easter Sunday morning with near 400 communicants.

Five members were received by a renewal of their confession. The services throughout were deeply solemn, and attended by a large number of devout worshippers. Services were held in all the German Churches during Passion Week in Philadelphia, which were well attended. Following are the additions to the different congregations:

Salem's church, Rev. Dr. J. G. Wiehle, pastor, by confirmation, 78 persons, 17 of whom had been catechized in St. Luke's chapel.

Zion's church, Rev. Dr. N. Gehr, pastor, by confirmation, 45 persons; Bethlehem church, Rev. Neuber, pastor, 45 persons; Emanuel's church, West Phila., Rev. Dr. Knelling, pastor, 7 persons; Emanuel's church, Bridesburg, Rev. C. Keller, pastor, 14 persons; St. Paul's church, Rev. A. Boley, pastor, 22 persons; Fifth Reformed church, Rev. Luckow, pastor, 31 persons; St. Mark's church, Rev. G. A. Schnurr, pastor, 34 persons, of whom four young ladies received adult baptism.

General Church News.

SYNOD OF THE UNITED STATES.

Rev. S. B. Schaffer has resigned the pastorate of the Reformed Church at Milton, Pa., said resignation to go into effect May 31, the end of the year. For the present his address continues to be Milton, Pa.

Rev. A. S. Stauffer has accepted a pastoral call from the Hummelstown charge, Dauphin county, Pa. Correspondents will please take notice.

The address of Rev. R. Rahauser has been changed from Felton to York, York county, Pa.

Rev. J. B. Shontz, formerly of Baltimore, has entered upon the pastorate at Shippensburg, Pa., and correspondents will address him accordingly.

Rev. H. A. Friedel, pastor of the Zwingli congregation (German), in Harrisburg, has removed from Wrightsville, York county, Pa., to No. 542 North street, Harrisburg, Pa.

Rev. P. A. Hoffmann has removed from Boyertown to No. 908 Penn street, Reading, Pa. He serves several congregations in the eastern part of Berks county, and has also been preaching for some time past in the Belleman's church in Centre Township.

A special meeting of Lebanon Classis was held in Reading, Pa., on Monday, April 10, at which the following items of business were attended to:—

The pastoral relation between Rev. J. P. Stein and the Trinity charge in Pottsville was dissolved, and the brother dismissed to Philadelphia Classis. Rev. Stein had hitherto been the stated clerk of Classis. Rev. Tobias Kessler, of Leesport, was elected in his place.

Rev. C. H. Mutschler was dismissed to East Susquehanna Classis, within whose bounds he has taken a mission charge in Sullivan and Bradford county.

The pastoral relation between Rev. A. R. Bartholomew and the Swatara charge was dissolved, and a call to him from the Trinity charge in Pottsville, confirmed. Revs. H. A. Keyser, J. O. Johnson and W. Donat were appointed a committee to install him.

The complaint of Rev. R. S. Appel against Rev. P. P. A. Hoffman was referred to Goshenhoppen Classis, of which Rev. Hoffman is a member. Revs. F. W. Kremer, D. D., and H. A. Keyser were appointed to represent Lebanon Classis in the matter.

Action upon the reception of the License, G. M. Zacharias and his installation at Birdsboro, was deferred.

The Trinity Reformed church at Millersburg, Pa., of which Rev. J. B. Kerschner is pastor, has been thoroughly repaired and beautified. Among the improvements are a large heater in the cellar, a reading-desk, altar and pulpit of walnut, new and very neat upholstered chairs, a new chandelier, and double bracket wall lamps, carpet on the floor, and the walls beautified with fresco-painting. It may truly be said that this is the most beautiful church-building in the village. The church was rededicated January 15, on which occasion Rev. Dr. J. H. Dubba, of Franklin and Marshall College, Lancaster, Pa., preached the sermon. The pastor was also assisted by Rev. McComas of the M. E. Church, and Rev. Neitz of the Evangelical denomination.

The congregation at Williamsport, Pa., consists of German and English members. Services in both languages are conducted each Sunday. The congregation is numerically pretty strong, and both the English and German element have desired more services. Williamsport is a city of 20,000 inhabitants. The population increases rapidly, and the members of the church feel that this mixed condition of affairs in the Church cannot much longer exist. On this account West Susquehanna Classis has advised the congregation to agree to a division. March 26, Rev. W. H. Groh, as representative of Classis, was present at a congregational meeting. Rev. Dr. T. Appel, Superintendent of Missions, was also present. The question of division was peaceably considered. It was proposed that the German element, which is the stronger, take the present church with its debt, and give to the English element a certain sum of money to aid in the erection of a new church. It is hoped that this plan will be followed. In a large city like Williamsport there is room for both a German and an English congregation.

SYNOD OF THE POTOMAC.

The Post Office address of Rev. E. H. Diefenbacher has been changed from Wyoming, Del., to Mann's Choice, Bedford county, Pa.

ANNUAL MEETINGS OF CLASSES FOR 1882.

The Classes of the Synods of the United States, Potomac, and Pittsburg, take place, as follows:

1. Mercersburg Classis, in Mercersburg, Pa., Wednesday evening, May 10, at 7.30 o'clock.
2. North Carolina Classis, in Mount Zion Church, Rowan county, N. C., Thursday, May 11, at 10 o'clock, A. M.
3. West Susquehanna Classis, in Mifflinburg, Pa., Wednesday evening, May 17, at 7.30 o'clock.
4. Virginia Classis, in Middlebrook, Va., Wednesday evening, May 17, at 7.30 o'clock.
5. East Pennsylvania Classis, in Bath, Pa., Friday evening, May 19, at 7.30 o'clock.
6. Goshenhoppen Classis, in Lower Milford, Pa., Friday afternoon, May 19, at 2 o'clock.
7. Tobickon Classis, in Springtown, Pa., Friday evening, May 19, at 7.30 o'clock.
8. Lehigh Classis, in Blandon, Pa., Friday evening, May 19, at 7.30 o'clock.
9. Allegheny Classis, in Millersburg, Pa., Monday evening, May 24, at 7.30 o'clock.
10. Clarion Classis, in St. Petersburg, Thursday evening, May 25, at 7.30 o'clock.
11. Zion's Classis, in Trinity Reformed Church of York, Pa., Tuesday forenoon, May 30, at 10 o'clock.
12. Lebanon Classis, in Newmanstown, Pa., Wednesday evening, May 31, at 8 o'clock.
13. East Susquehanna Classis, in Wilkes-barre, Pa., Wednesday evening, May 31, at 7.45 o'clock.
14. Maryland Classis, in Middletown, Md., Wednesday evening, May 31, at 7.30 o'clock.
15. Somerset Classis, in Meyersdale, Pa., May —, at 7.30 o'clock.
16. Lancaster Classis, in Columbia, Pa., Thursday evening, June 1, at 7.30 o'clock.
17. Westmoreland Classis, in Pine Run Ref. Church, Westmoreland county, Pa., Thursday evening, June 1, at 7.30 o'clock.
18. St. Paul's Classis, in St. Mark's Church of Zion's charge, Crawford county, Pa., Thursday evening, June 1, at 7.30 o'clock.
19. Philadelphia Classis, in White Marsh, Pa., Friday evening, June 2, at 8 o'clock.
20. San Francisco Classis, in St. John's Ref. Church of San Francisco, Cal., Friday evening, June 2, at 8 o'clock.
21. Portland Oregon Classis, in Oregon city, Oregon, Thursday evening, June 8, at 7.30 o'clock.
22. Gettysburg Classis (for organization), in Gettysburg, Pa., Wednesday evening, June 14, at 8 o'clock.
23. Carlisle Classis (for organization), in Carlisle, Pa., Wednesday evening, June 14, at 8 o'clock.

General News.

HOME.

Among the diplomatic appointments made by the President, we find that Hon. James P. Wickensham, of Lancaster, formerly Superintendent of the Public Schools, has been nominated for Charge d'Affairs to Denmark. His many friends will be glad to hear of this.

A terrible cyclone passed over parts of Pennsylvania and New Jersey on the 19th inst. It struck Fayette county, destroyed houses, barns and fences. At the Mennonite church in the northern part of the county a little boy named Abner Jarret, who was riding by, was blown from his horse and landed yards away in a field. A moment afterwards the horse was killed. The Disciple church and many buildings were blown down. Joseph Glaburn's house was demolished, and his wife and five children dangerously hurt. The terrible gale struck the house of John Winegrove and made sad havoc of it. His wife was found by her husband lying dead, many yards away, with her infant child clasped to her breast. The child was unhurt. The next thing to meet Mr. Winegrove's gaze was his five children, scattered about, all in flames, and fighting both fire and storm. Their lives were saved. The children aver that the flames came from the cloud that burst above them. Jerry Stauffer and his two daughters were badly hurt, but how badly cannot yet be learned.

Pittsburg, April 20th.—A despatch from Se ttdale, Westmoreland county, says: The storm which struck Mr. Vernon last evening uprooted trees, demolished fences, and blew

down houses and barns. One woman was killed, and a number of persons injured. The houses of the following persons were demolished: Jacob Stauffer, one child seriously injured; Joseph Glassburner, whole family injured, and roof of house blown two miles; and Jacob Miller. The roof of Abraham Shoemaker's barn was blown a quarter of a mile, and his dwelling was blown down. Many acres of timber and a number of telegraph poles were leveled. Pennsville is five miles from Mt. Vernon, and damage was wrought all the way between the two places. The storm was very severe farther east. The Church of the Evangelical Association in Terre Hill, Lancaster county, was destroyed by lightning, and a barn near Nazareth with all its contents was consumed in the same way. The West Jersey Railroad Depot at Glassboro, N. J., was burned the same evening by lightning.

SEMINARY NOTICE.

The Commencement of the Theological Seminary of the Reformed Church, Lancaster, Pa., will be celebrated on Thursday evening, May 11th, in the College chapel at 8 o'clock. The graduating class numbers 5. The Board of Visitors will convene on the afternoon of Tuesday, the 9th. E. V. GERHART, Pres. of Faculty. Lancaster, Pa., April 17th, 1882.

THEOLOGICAL SEMINARY.

The Annual Meeting of the Board of Visitors of the Theological Seminary will be held at Lancaster, in the College building on Tuesday afternoon, May 9th, at 3 o'clock. The members are requested to be punctual in their attendance. THEO. APPEL, Secretary.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four-page Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. L. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Lanes, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER, Ref. Ch. Pub. Bd., 907, Arch St. Phila., Pa.

March 20, 1882.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will at once remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent Ref. Church Pub. Board, April 17, 1882. 907 Arch St., Phila.

A LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

For one new cash subscriber, one copy of "Psalms and Hymns," plain.

For two new cash subscribers, one copy "Golden Censer," emb. gilt, or "Family Assistant," by Dr. S. R. Fisher, or "Notes on Catechism," by Rev. A. C. Whitmer.

For three new cash subscribers, one copy of "Sinai and Zion," by Dr. B. Bausman, or "Creed and Customs," by Dr. G. B. Russell, or "Heavenly Home," by Dr. H. Harbaugh, or "Artist and His Mission," by Dr. W. M. Reilly, or "Order of Worship," plain, or "Psalms and Hymns," imitation morocco, gilt, or "Golden Censer," imitation gilt.

For four new cash subscribers, one copy "Psalms and Hymns," turkey antique, or large (12mo) roan, or "Notes on Catechism," and "Family Assistant," or "Golden Censer," turkey antique, or "Order of Worship and Hymns," embossed gilt.

For five new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For ten new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

For any number of subscribers above ten, we will furnish such books as are offered as premiums for numbers as above stated, subject to the selection of the party procuring the subscribers.

All communications and monies are to be sent to Reformed Church Publication Board, 907 Arch street, Philadelphia, Pa.

NEW CHURCH-REGISTER.

Something New and Useful for Pastors and Congregations. Every Congregation Should Have It.

The importance of such a register every one is able to estimate for himself. It was heartily indorsed by the Ohio Synod. See new minutes. It contains nine records for various purposes, with two hundred and fifty pages, and its size is quarto.

Half cloth binding, single copy, to one address, postage paid, \$2.25. Two or more copies to one address, \$2.00 per copy, postage paid. Address Rev. M. Loucks, Box 66, Dayton, Ohio, or Ref. Ch. Pub. Bd., 907 Arch street, Philadelphia.

Business Department.

TO SUBSCRIBERS.

Please examine your labels and if it is time to renew your subscription for another year, or you are back more than one year, remit us the amount by check, Postal Order or Registered Letter, at as early a date as possible.

Should you remit and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered or any mistake or omission may be corrected.

Will not every subscriber make it his or her business or duty to secure at least one new subscriber, and thus obtain some one of the premiums offered in another column, and help to increase the number of subscribers?

Renew Subscriptions for "GUARDIAN," "CHILD'S TREASURY," "LESSON PAPERS," (advanced & primary); "SCHOLARS QUARTERLY," "SUNSHINE," and "REFORMED QUARTERLY" for 1882.

—THE—

REFORMED CHURCH PUBLICATION BOARD.

907 ARCH ST., PHILA.,

Offer for sale the following books:

THE ARTIST AND HIS MISSION. By Rev. W. M. Reilly, Ph. D. Price \$1.50.

THE APOSTLES: Their Lives and Labors. By Rev. D. F. Brendle, A. M. Price \$1.25.

NOTES ON HEIDELBERG CATECHISM. By Rev. A. C. Whitmer. Price \$1.00.

CONFIRMATION: A Tract for Catechumens. By Rev. A. C. Whitmer, Price 8 cts. per copy; 75 cents per dozen.

THE OFFICE OF DEACON, And Its Practical Work. By Rev. L. D. Steckel. Price 10 cents per copy; \$1.00 per dozen.

THE SHORTER HEIDELBERG CATECHISM. By Rev. D. Van Horn, D. D. Price 8 cents per copy; 90 cents per dozen. Half bound 12 cts; \$1.20 per dozen.

THE FATHERS OF THE REFORMED CHURCH. Vols. I II III IV V. By Rev. H. Harbaugh D. D. and Rev. D. Y. Heiser. New edition of Vol. I. just received. Price \$1.50 per Vol.

CREED AND CUSTOMS OF THE REFORMED CHURCH. By Rev. Geo. B. Russell, D. D. Price \$1.50.

SINAI AND ZION; Or, A Pilgrimage Through the Wilderness to the Land of Promise. By Rev. B. Bausman, D. D. Price \$1.50.

WAYSIDE GLEANINGS. By Rev. B. Bausman, D. D. Price \$1.25.

THE FAMILY ASSISTANT. By Rev. S. R. Fisher, D. D. Price \$1.00.

HARBAUGH'S HARFE; A collection of Penna. German Poems. By Rev. H. Harbaugh, D. D. Price \$1.25. HEAVEN, HEAVENLY RECOGNITION AND HEAVENLY HOME. By Rev. H. Harbaugh, D. D. The first two \$1.25 a piece; the last \$1.50.

All of the above books sent postage paid on receipt of the retail price.

PHOTOGRAPH OF THE LATE Rev. SAMUEL R. FISHER D. D. An excellent likeness, price 30 cents.

SUPPLIES FOR SUNDAY-SCHOOLS. LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our—rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS. Hymns and Carols, by Miss Alice Nevla. \$4.50 per dozen. Companion of Psalms, by Rev. Dr. Van Horn, D. D. \$3.00 per doz. Song Treasury, by J. H. Kurzenkuaba. \$3.00 per doz. Silver Echoes, New, by J. H. Kurzenkuaba. For Primary & Intermediate Classes, \$2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding and at all prices.

SUPPLIES FOR OUR MINISTERS.

We have a full line of Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices. We can also fill orders for Miscellaneous Books at prices as low as offered by any house in the trade.

We respectfully solicit the patronage of the Church. Address

REFORMED CHURCH PUBLICATION BOARD 907 Arch Street, Philadelphia.

Youth's Department.

EVENING HYMN.

The day is done;
O God the Son,
Look down upon Thy little one.
O Light of light,
Keep me this night,
And shed round me Thy presence bright.
I need not fear
If Thou art near;
Thou art my Saviour, kind and dear.
Thy gentle eye
Is ever nigh;
It watches me when none is by.
Thy loving ear
Is ever near,
Thy little children's voice to hear.
So happily
And peacefully,
I lay me down to rest in Thee.
To Father, Son,
And Spirit, One,
In heaven and earth all praise be done.

SAY'S LIGHT.

Miss Winthrop was in the habit of giving her class a verse each Sabbath for the week's motto. This week it was, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven." "Will you try this week, girls, to let your light shine?—will you, Say?" she asked, turning to Say Willis.

"I'd like to but I—don't believe I've got any light; it does not make any difference to anybody what I do; no one notices what I do."

"You do not know surely about that," responded Miss Winthrop. "You do not know certainly about that, and it does not concern you; your part is to keep your light burning brightly, whether any one looks or not; and if you do your part the rest will be taken care of. Will you try?"

"Yes, ma'am," answered Say. But she did not seem very hopeful about it. She could not believe any one would pay any attention to her little light.

On Monday morning it was the first thing she thought of, and she wondered how she should find opportunity to keep her promise. Oh dear, how she hated Monday! Bridget was always cross, mamma tired, and the children invariably did something a little more trying than common. To-day it was more than usual, for it was rainy, and Bridget was cross because the clothes could not go out, mamma had one of her headaches, baby fretted incessantly because of his teeth, and Tommy was home from school with the earache.

It was rather a discouraging outlook for Say, when she came down. Papa was worrying lest breakfast would not be ready for him so he could take the early train into the city, Bridget would not hurry, mamma with baby in her arms, crying, was wearily trying to hasten matters a little, while Dick and Tommy were already engaged in hot dispute. Say's heart sank; she was sorely tempted to give up at the outset; an impatient word was on her lips when her verse and promise came to mind.

"Let your light so shine." Oh dear, this isn't worth speaking of, only chance for a little twinkle; but then if I never have a chance to show a bright blaze, I must be sure and use all these little opportunities. I can look pleasant if I have got a little pug nose and more freckles than you can count," she thought to herself.

And then in a twinkling things seemed to change. Nettie appeared from somewhere, and took baby from mamma up into the nursery. Mamma herself was sent into the dining-room. Dick was helping to set the table, fairly glowing with pride, because Say had whispered in his ear that Mr. Earle told her, last night, that he was the best scholar in his class.

Tommy's mind was diverted from all unpleasant thoughts for the time being, by the promise of maple syrup, which was his special weakness, for breakfast. As for Bridget, there was a light streak in the northwest that Say pointed out to her, the sight of which scattered her frowns like magic; perhaps after all, she could get her clothes out. It was not much after all, but every one felt better.

"Now, mamma," said Say after breakfast, "you just go up stairs and lie down. I'll take care of baby and see to things." Mamma hesitated, and tried to remonstrate, but her head did ache so badly, and Say seemed so willing and cheery.

It was a pretty long, tiresome morning, but Say kept repeating her verse over to herself—to keep her courage up, she said.

After dinner, when baby, worn out, dropped asleep, and Tommy, having found a book of travels, had curled himself up in

papa's big chair in the dining-room, Say settled herself comfortably on the lounge in her room, book in hand. She had just congratulated herself on the long, pleasant afternoon before her, when the bell rang, and there stood Miss Mercy Stone, with work-bag in hand, evidently prepared to come in and sit awhile.

"Mamma is sick with a severe headache," said Say promptly.

Miss Mercy is just a little bit of a bore, for she made such long calls, and talked all the time about her aches and pains, which were innumerable, and a little worse than anybody else's. Say was tired, you know; besides she was just in the middle of an exciting chapter in her book. "Mamma is sick," she said, without opening the door very wide or inviting her guest to come in.

Miss Mercy's face fell, and Say's quick eyes did not fail to observe it.

"Oh dear! I suppose it would be a real comfort to her to come in and talk awhile. She's a Christian, so of course it won't be letting my light shine; but I guess—He would do it in my place." That was what flashed in Say's mind, all in an instant; then she said: "Mamma is sick, but won't you come in and sit with me a while?"

Miss Mercy's face brightened. It was very quiet down in her little house. All alone—she was the last one left of her family.

"Thank you; I don't know but I will."

Say drew the big rocker up in the coziest corner by the grate for her, and listened sympathetically while Miss Mercy told about neuralgia, her rheumatism, "dyspepsy," and all. It was half-past five—almost tea-time—before she went.

"Well," thought Say, as she disposed of baby for the night, "I can do as I please this evening, any way. I must finish that book, for I promised to send it back to-morrow."

But she stopped on her way up stairs. "Going out, Dick?" she asked, as he came through the hall, hat in hand.

"Yes; there's no special fun in staying at home."

Say stood irresolute. There was the book, and here was Dick. Very likely he was going down the street, and would fall in with some of the boys papa did not like him to associate with. Papa was a little troubled about Dick of late.

She might, but—she didn't want to; but oughtn't she?

"Stay home with me, Dick, and we will make candy."

"And play checkers?" asked Dick, turning back irresolute.

Checkers was Dick's favorite game, and also Say's particular aversion.

"Yes, and play checkers," she answered promptly.

"Say has been such a help and comfort," said mamma in her room that night to papa. "I do not know what I should do without her; her light shines every hour in the day."

"I had a right pleasant call," said Miss Mercy talking to herself for want of a better companion, as she sat by her lonely fireside that night. "I had a right pleasant call; it isn't every young girl that would be so polite to a tiresome old woman like me."

"She's a trump," said Dick to himself in his room. "I'll bet a cookie she had something she wanted to do herself. She's got the genuine article any way; anything like that will do a fellow more good than a dozen sermons."

"I did want," wrote Say in her journal, "to keep my promise to Miss Winthrop, and let my light shine so bright and clear that it would help everybody that came near me; but I had only such little opportunities, that even if any one had noticed, they would have seen but a mere little twinkle; nothing that could glorify Him, or help any one"—which was all Say knew about it.—*S. S. Times.*

OVER IN A MINUTE.

Kitty had constructed a new swing for her doll's entertainment, but it proved unsatisfactory; for that wooden lady slipped from her perch and landed with considerable violence upon the table, overturning the inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll and threw it into the fire, and marched out of the room, leaving Kitty in tears and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why he is; I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a jiff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes. I'm not one of the sort to go sulking about over anything. I flash up quick enough, but I never bear malice."

"But the consequences—can you be sure that they're all over in a minute or two?" I never hear anyone speak carelessly of that fault without recalling one scene in my boyhood. I was quick-tempered too, Walter, and, as you say, soon over it—flying into a rage one minute and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastfully of my position and how long I had kept it; but that very afternoon, through some carelessnes, I failed, and gave an answer so absurd that it was received with a burst of laughter. Mortified with my blunder and vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed I walked out moodily, inclined to speak to no one, and pretending to be busy whittling.

"Here comes the infallible! Here's the fellow that never misses!" called the teasing voice of a schoolmate in front of me; and then he mockingly repeated my answer.

"With all the force of a sudden fury I threw my open knife at him. It just missed his head; and in an instant it was quivering in the tree beside him. The sight of his white, startled face, recalled me to my senses; and I sank down upon the ground, covering my face with my hands. The boys gathered round me kindly; even Charlie, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God had saved me from seeing my schoolmate dead at my feet, and my life darkened with the stain of murder. For weeks afterwards I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. Anger that is 'over in a minute,' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."—*Sunday-school Visitor.*

TWO BIRDS.

"I will send the Comforter."
Down in the meadow a little bird sings,
All through the day
Trilling his lay.
What though the tree-tops are swaying and bending,
And the fall of the rain-drops is ceaseless, unending,
Little cares he for the shine or the shadow,
As perched on a cowslip far down in the meadow
He trilleth his lay
So cheerful and gay.
Down in the heart a little bird sings,
Joyful and clear,
Year after year.
Though tempests of sorrow seem closing around us,
And the waves on Life's pitiless ocean have bound us,
Bird of Peace! In our hearts cease thy singing,
no, never.
Bird of Hope! Sound thy psalm for ever and ever,
Joyful and clear,
To still every fear.
—Mrs. Emily F. Boole.

A BOOTBLACK'S EXPLOIT.

During the progress of the late great fire in New York three men were seen gesticulating wildly at a fifth-story window at the Beekman street corner of Park Row. They were carpenters employed in changing the partitions of the rooms vacated by the World. No way of rescuing them was conceived by anybody but Charley Wright, a young half-breed Indian and negro employed in Keenan's saloon. When he looked up, on hearing the men cry out for help, he saw that a wire cable ran from the corner of the cornice to a telegraph pole across the street.

"Hi, Mike!" he called to Michael Pryor, a boy, "come and boost me—quick!" Charley got a start from Mike's shoulder, and by hard, fast, desperate climbing mounted the pole to the cross-bars. A spike in one hand aided him in the feat, and with that as a tool he twisted the cable loose. The other end was already securely fastened above the heads of three carpenters, and they suddenly saw a practicable fire-escape dangling within reach. They lost no time in using it. Two did so by going down hand over hand. The third slid, with his hands clutching the wire, and was considerably lacerated. As for Char-

ley Wright, he had bad luck after his heroism. In slipping down the pole, his foot touched a lamp-post, and thinking he had reached the sidewalk he let go his hold, and got a fall which lamed him. Then a man offered him fifty cents to fetch an overcoat from a room in the lower story of the Potter building. He was familiar with the room, and did the errand in a jiffy. He is believed to have been the last person to quit the house. The police lines were being formed when he emerged, and he could barely hand the coat to its owner before being prodded off by a club—without the half-dollar, though he expects to get it. Later in the day the American Humane Society voted him a medal.

THE ELEMENTS OF SUCCESS IN LIFE.

Now, young gentlemen, let me for a moment address you touching your success in life; and I hope the brevity of my remarks will increase the chance of their making a lodgment in your minds. Let me beg you, in the outset of your career, to dismiss from your minds all idea of success by luck. There is no more common thought among young people than that foolish one that by and by something will turn up by which they will suddenly achieve fame or fortune. No, young gentlemen: things don't turn up in this world unless somebody turns them up. Inertia is one of the indispensable laws of matter, and things lie flat where they are until by some intelligent spirit (for nothing but spirit makes motion in this world) they are endowed with activity and life. Do not dream that some good luck is going to happen to you and give you fortune. Luck is an ignis fatuus. You may follow it to ruin, but not to success. The great Napoleon, who believed in his destiny, followed it until he saw his star go down in blackest night, when the Old Guard perished around him, and Waterloo was lost. A pound of pluck is worth a ton of luck.

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot wear spurs, young gentlemen. If you expect to make spurs, you must win them. If you wish to use them, you must buckle them to your own heels before you go into the fight. Any success you may achieve is not worth the having unless you fight for it. Whatever you win in life, you must conquer by your own efforts, and then it is yours—a part of yourself.

Again: in order to have any success in life, or any worthy success, you must resolve to carry into your work a fullness of knowledge—not merely a sufficiency, but more than a sufficiency. In this respect follow the rule of the machinist. If they want a machine to do the work of six horses, they give it nine-horse power, so that they may have a reserve of three. To carry on the business of life you must have surplus power. Be fit for more than the thing you are now doing. Let every one know that you have a reserve in yourself; that you have more power than you are now using. If you are not too large for the place you occupy, you are too small for it.—*James A. Garfield.*

A HARD WAY.

No one has ever "crossed the Rubicon" from integrity and virtue to a life of vice, without finding it a path of remorse and tears. Mr Moody said truthfully in one of his plain speeches, "There is not a day passes but you can read in the pages of the daily papers, 'The way of the transgressor is hard.'"

You go to the Tombs in New York City, and you will find a little iron bridge running from the police court, where the men are tried, right into the cells.

I think the New York officials have not been noted for their piety in your time and mine, but they had put up there in iron letters on that bridge, "The way of the transgressor is hard."

They know that is true. Blot it out if you can. God has said it. It is true. "The way of the transgressor is hard."

On the other side of that bridge they put these words, "A Bridge of Sighs."

I said to one of the officers, "What did they put that up there for?"

He replied that most of the young men—for most of the criminals are young men—as they pass over that iron bridge, went over it weeping. So they called it the Bridge of Sighs.

"What made you put that other, 'The way of the transgressor is hard'?"

"Well," he said, "it is hard. I think if you had anything to do with this prison you would believe that text, 'The way of the transgressor is hard.'"—*Once a Month.*

CHILDREN AND TREE-FROGS.

When I was a small boy I heard a minister say: "Children are like the little tree-frogs." I wondered what he could mean by such words as these, for I could see no resemblance between children and tree-frogs.

"It is said," remarked the minister, "that the tree-frogs become the color of the bark of whatever kind of a tree they are on." And he said: "Little boys and girls are like them in this way; they partake of the habits of the children with whom they keep company. If they play with bad children, they will be likely soon to form the same bad habits which they practice."

Oh, how true were his words! Even a child is known by the company he keeps. In going to school it is impossible sometimes to avoid hearing improper language, but the boy who chooses for his friends and playmates the vulgar and profane will soon grow to be like them, as the tree-frog becomes like his surroundings.—*Selected.*

WELCOME.

"Papa will soon be here," said mamma to her two-year-old boy. "What can Gregory do to welcome him?"

And the mother glanced at the child's playthings, which lay scattered in wild confusion on the carpet.

"Make the room look neat," replied the bright little one, understanding the look, and at once beginning to gather his toys into a basket.

"What more can we do to welcome papa?" asked mamma, when nothing was wanting to the neatness of the room.

"Be happy when he comes!" cried the dear little fellow, jumping up and down with eagerness; and he watched at the windows for his father's coming.

Expense of thought is the rarest prodigality, and to dare to live alone the rarest courage; since there are many who had rather meet their bitterest enemy in the field, than their own hearts in their closet. He that has no resources of mind, is more to be pitied than he who is in want of necessities for the body, and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.

Pleasantries.

An up-country man bought a Roman candle and lighted it to go to bed by. He says you can bet your sweet life he'll lick the man that loaded it, if he can find him out.

"Is the General on the retired list?" they asked of his wife the other evening. "Retired! No, indeed!" she replied; "he's down to the club playing poker."—*Springfield Republican.*

"No, sir," said the Michigan Republican visiting Washington; "I don't vote for that man Horner again. Why, he actually laughed at a joke made by a democrat. Is that sticking to his party?"—*Boston Post.*

A good idea: An Irishman hearing of a friend having a stone coffin made for himself, exclaimed: "Be me sowl, an' that's a good idea. Shure, an' a stone coffin 'ud last a man his lifetime."—*Hartford Times.*

Car-wheels, pails, wash-bowls, and even bricks are made of paper. Now why don't some one go to work and make leather out of boarding-house pie crust? It wouldn't require a particle of tanning.

An old man who had been badly hurt in a railroad collision, being advised to sue the company for damages, said: "Wal, no; not for damages. I've had enough of them. But I'll just sue 'em for repairs."

An old couple were walking down the street the other day reading signs, when they ran across one which the old man read thus: "Johnson's Shirt Store." "Well, I declare!" exclaimed the old lady, "I wonder how he tore it!"

A Philadelphia lady was about engaging a servant, a waitress. What wages do you ask?" she inquired. "Well," responded the girl, meditatively, "three dollars and a half a week, if I'm expected to pass around the dishes, and three dollars if the family 'stretch' for themselves."

The laziest man is on a Western paper. He spells photograph "4tograph." There have been only three worse than he. One lived out in Kansas and dated his letters "11worth," another spelled Tennessee "10-aC," and the other wrote Wyandotte "Y&."

Religious Intelligence.

At Home.

The missionary contributions in the Philadelphia Conference last year were \$47,000, an advance of \$3,000.

At the recent meetings held in the Chambers' Church, under the auspices of the Presbyterian Sunday-school Superintendents' Association of Philadelphia, the statement was made that no Bible Class was held in this city, similar to the Bible Class held in Boston every Saturday afternoon by the Rev. R. R. Meredith. It was a mistake to have said so. An unsectarian Bible Class is, and has been taught in the Teachers' Hall of the American Sunday School Union, 1122 Chestnut street, every Saturday afternoon at 4 o'clock, at which the International Sunday-school Lesson for the following Sabbath is explained and taught by Mr. John R. Whitney, with acceptance and profit, to audiences of from 100 to 300. It is right that this announcement should be made, so that those who are unaware of the existence of the Class may not only know of it, but be assured that their attendance will be cordially welcomed. Mr. Whitney's work is gratuitous. His only desire is to unfold the truth in a common sense manner, so that not only superintendents and teachers, but also inquirers after the way of salvation may be benefited and blessed.

The Chautauqua Foreign Missionary Institute invites all friends of Missions, Foreign and Home, in every denomination and from every land, to its fourth annual gathering, in the beautiful grove beside Lake Chautauqua, a little west of the City of Buffalo, from July 29 to Aug. 3, 1882. The great days at Chautauqua will be: Opening Day, C. Teachers' Retreat and C. School of Languages, July 8; Memorial Day. C. Literary and Scientific Circle, July 9; Closing Exercises, C. T. R., July 28; Mid-Season Celebration, Saturday, July 29; Fourth Anniversary, C. F. M. I., Monday, July 31; Ninth Annual Assembly Opening, August 1; Closing Exercises, C. F. M. I., Thursday, August 3; Memorial Day Anniversary, C. L. S. C., Aug. 5; National Day, Aug. 5; Denominational Congresses, August 9; Alumni Day.—Reunion, illuminated fleet, etc., Aug. 10; C. L. S. C. Day, First Commencement, Aug. 12; C. School Theology Day, Aug. 15; College Society Day, Aug. 17; The Farewell, Aug. 21. As in other years, the C. F. M. I., through our president, Dr. Vincent, secures a rich programme, and this we shall soon send out. Suggestions and inquiries will be welcomed by the Executive Committee; Congregational, W. A. Duncan, Esq., chairman, Syracuse, N. Y.; Baptist, A. H. Burlingame, D. D., New York; Presbyterian, Rev. M. B. DeWitt, McMinnville, Tenn.; Lutheran, Rev. J. A. Clutz, Baltimore, Md.; Methodist Episcopal, M. M. Parkhurst, D. D., Elgin, Ill.; Methodist Church of Canada, Rev. J. Philp, Belgrave, Ont.; Presbyterian, D. Cunningham, D. D., Wheeling, W. Va.; Reformed, Rev. J. P. Rubenham, Philadelphia, Pa.; United Brethren in Christ, D. Berger, D. D., Dayton, O. Latest reports of all missionary work, also papers publishing the Chautauqua notices, are desired, that they may be seen in the missionary reading room at Chautauqua; these may be sent to the St. Mark's parsonage, Buffalo, N. Y., to C. P. Hard, secretary.

Abroad.

The commission appointed in Germany to revise Luther's translation of the Bible has held its last sitting and brought its work to a close.

The number of communicants increased about 14,000 in the city of Berlin during the last year—largely owing to the labors of the city missionaries.

Two sisters of the Society of St. Margaret of the Protestant Episcopal Church, from Boston, Mass., arrived at South Bethlehem, on April 7, to aid in the care of the sufferers from smallpox.

Pope Pius' niece, the Countess Guisepina Mastai-Ferretti, has won her suit against the three Cardinals appointed executors under his will, with costs, and a division of the estate in her favor is to be made.

The proposed colonization of Palestine by Jews, though opposed by some leaders amongst them, is taken up vigorously by others. From Russia, Poland, Roumania, and Germany applications have been received from intending colonists.

In his lecture, "Christianity and Hindooism Contrasted," published recently, Sir Charles Trevelyan expresses his conviction that the conversion of India to Christianity will take place in a different way from that generally anticipated. When the absorption of Christian truth has gone far enough, he says, native opinion will declare itself and "a nation will be born in a day."

The dome of the Church of St. Sophia at Constantinople threatens to fall, a circumstance which is viewed with superstitious terror by the Turks as a foreshadowing of their expulsion from the city. The church contains the carpet on which Mahomet used to pray and the cradle used by the mother of Christ, according to an old legend. The church is more than a thousand years old, and was the most magnificent Christian church in the world when it was built.

1882. LESSON HELPS AND PERIODICALS FOR SUNDAY SCHOOLS,

PUBLISHED BY THE Reformed Church Publication Board, REV. CHAS. G. FISHER, Superintendent, 907 Arch Street, Philadelphia.

GUARDIAN.

A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments**, or **Notes** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. J. H. DUBBS, D. D., Editor. Single Copy \$1.25 per year. Over 5 copies to one address, \$1.00 per copy, one year.

SCHOLAR'S QUARTERLY.

The Sunday-school scholar's assistant in the study of the Lessons, containing the **Lessons and Comments**, or **Notes** for the Scholars. Issued Quarterly, four numbers a year.

One No., 5 cts. Single copy, one year, 20 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,

\$7.80 a hundred, per year.

PRIMARY LESSON PAPER,

FOR THE SMALLER SCHOLARS. Illustrated. \$7.80 a hundred, per year.

CHILD'S TREASURY,

An Illustrated Paper. Issued Monthly and Semi-Monthly.

Adapted to the wants of Advanced Scholars. Rev. R. L. GERHART, Editor.

Single copy, monthly, 25 cts. Semi-monthly, 40 cts. per year. Over 5 copies, to one address, monthly, 15 cts a copy. Semi-monthly, 25 cts a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks.

Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance.

ALL SENT POSTAGE PAID.

Specimen Copies Sent on Application.

EDW. J. ZAHM, MANUFACTURING JEWELER,

ZAHM'S CORNER, LANCASTER, PA.

We have added to our business a complete MANUFACTURING DEPARTMENT, and are prepared to make up any special orders in Jewelry Persons desiring anything made to their own order or design for

CHRISTMAS GIFTS, will obligate by sending in their orders early. We will ship to any responsible person, sending an order with acceptable references, goods for selection, or if preferred, we will select and send subject to exchange if not satisfactory.

COMMUNION SETS for Church service or for pastors' use, made to our own order, and extra heavy plated. We call special attention to the

LANCASTER WATCH, believing it to be the best American watch now in the market. We solicit correspondence, and are confident that quality being equal, our prices are as low as any house in the U. S. Address

EDWARD J. ZAHM, LANCASTER, PA.

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,

WHITE CANTON MATTINGS,

FANCY

RED CHECK MATTINGS,

RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,

AND

NO. 43 STRAWBERRY STREET,

Above Chestnut,

PHILADELPHIA.

First Street west of Second.

A full assortment of the latest styles at low prices.

LANDRETH'S SEEDS

THE BEST. DAVID LANDRETH AND SONS, 21 and 23 South Sixth Street, Philadelphia.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address TAYLOR & CO., Augusta, Maine.

ROSES!

By Mail. Splendid Premiums. Lower than ever. Send for Catalogue. WM. B. REED, Chambersburg, Pa.

\$66 A WEEK. OWN TOWN. Terms and \$5 out. Free. Add. and H. HALLITT & Co., Portland, Maine.

ONLY \$50



Beatty's Parlor Organs

A New and Effective Action in a Very Popular Case!

5 OCTAVES, 22 STOPS, 6 SETS REEDS.

As follows: 2 Sets of 2 1/2 Octaves each, regular. 1 Set powerful 16 ft. tone Sub-Bass. 1 Set of French Horn. 1 Set of Voix Celeste. 1 Set Piccolo. These are all of the celebrated **GOLDEN TONGUE REEDS**, whose pure limpid tone is producing such a revolution among Cabinet Organs.

STOP SPECIFICATIONS.

(1) Diapason Forte, (2) SUB-BASS, (3) Principal Forte, (4) Dulcet, (5) Diapason, (6) Orchestral Forte, (7) Vox Humana, (8) Piccolo, (9) Violina, (10) Vox Argentea, (11) Vox Argentea, (12) Eolian, (13) Echo, (14) Dulciana, (15) Clarinet, (16) Vox Celeste, (17) Coupler Harmonique, (18) Flute Forte, (19) Grand Organ Knee Stop, (20) French Horn Solo, (21) Right Knee Stop, (22) Grand Organ Knee Swell. Buy only Organs that contain Octave Coupler and Sub-Bass, they double the power of the instrument. It has one manual, two knee stops, carved, turned and polished handles, two lamp stands of unique design, carved and veneered music pocket, artistic fret-work music rack, ornamental front slip, paneled sliding fall with lock, **solid black walnut case**, carved in most ornate style; beautiful large top as shown in cut; upright rubber cloth bellows, steel springs, metal foot plates, rollers for moving, etc. Height, 72 in.; Depth, 24 in.; Length, 46 in.; Weight, based, 400 lbs. NEW STYLE, No. 13,000. THIS ORGAN IS ENTIRELY NEW and REVISED, and produces charming orchestral effects with great beauty of tone and variety. The Vox Argentea, Vox Argentea, Piccolo, French Horn and other Solo effects are grand and effective and cannot be duplicated at anywhere near the money asked by any other manufacturer. The case is an extremely popular style and is solid and rich, and very stylish.

My Price, to introduce, **ONLY \$50.00** with Stool, Book & Music.

Warranted 6 Years, sent on Test Trial, Satisfaction Guaranteed, Money Refunded if unsatisfactory. Thousands now in use. ORDER NOW. Nothing Saved by Correspondence.

REMIT by Money Order, Express Prepaid, Bank Draft, or Registered Letters. Money refunded and all freight charges paid if not as represented. VISITORS ARE ALWAYS WELCOME. For

Cash with polite attendance meets all Trains. ILLUSTRATED CATALOGUE FREE.

Address or call upon **DANIEL F. BEATTY**, Washington, New Jersey.

SPRING 1882

SPRING 1882

CARPETING

JOHN & JAMES DOBSON,

809 & 811 Chestnut Street, Philada.

MANUFACTURER.

We have now for Exhibition and Sale full lines in the different qualities of Wiltons, Moquettes, Velvets, Body Brussels, Tapestry Brussels and Ingrains, comprising the latest designs and colorings, and at prices which cannot fail to be satisfactory to buyers.

NOTE.—We are selling many of last season's patterns at prices less than cost of manufacturing.

For Samples of all kinds of Dry Goods, send to the House having the largest Stock and guaranteeing the lowest prices, **STRAWBRIDGE & CLOTHIER**, Eighth and Market Sts. Philadelphia.

PARTRIDGE & RICHARDSON 17, 19 & 21 NORTH 8TH ST. PHILADELPHIA. FRINGES, BUTTONS, ORNAMENTS, DRESS TRIMMINGS, LACES, ETC. ETC.

\$1.00 S. S. LIBRARY BOOKS FOR 5c.

CONTINUATION OF CATALOGUE,

IMMENSE SUCCESS!

OVER 1,250,000 SOLD ALREADY.

12,500 SCHOOLS NOW USING THEM.

No.	Name.	Original Price in Cloth Binding.	No.	Name.	Original Price in Cloth Binding.	No.	Name.	Original Price in Cloth Binding.
106.	More Than Conquerors,	\$1.00	123.	Fearful's	1.00	141.	The Curse of Telford,	1.25
108.	Sought and Saved,	1.50	124.	David's Little Lad,	1.00	142.	The Scathed and the Saved,	1.25
107.	Lionel Franklin's Victory,	1.25	125.	Alice Green,	1.00	143.	Castle Williams,	1.25
108.	History of a Three-penny Bit, Frank Spencer's Rule of Life,	1.25	126.	Bay Your Own Cherries and Other Stories,	1.00	144.	Ruth and Her Friends,	1.00
109.	The Harker Family,	1.25	127.	Grandmother Dear,	1.00	145.	Old Bill's Good Angel,	.75
110.	Christie's Old Organ,	1.25	128.	Jennie's Geranium; Lost in the Snow,	1.00	146.	Mabel's Experience,	1.00
111.	Frank Oldfield,	1.25	129.	The Brewer's Family,	1.00	147.	The Cousins,	1.25
112.	Tim's Troubles,	1.25	130.	Sidney Grey,	1.00	148.	Under the Curse of the Cup,	1.25
113.	True to his Colors,	1.25	131.	Froggy's Little Brother,	1.00	149.	Bonyan's Pilgrims Progress,	1.50
114.	The Distiller's Daughter and other stories,	.75	132.	Jessie's Struggles,	1.00	150.	Leslie's School Days,	1.50
115.	Grayledge—An original book,	1.25	133.	Dot and Her Treasures,	1.00	151.	Blossom and Blight,	1.00
116.	Rachel Noble's Experience,	.90	134.	Jessie Dym, John Worth,	1.00	152.	A Candle Lighted by The Lord,	1.00
117.	Doing and Dreaming,	1.25	135.	Faith Hayne,	1.00	153.	Bruey, a little worker for Christ,	1.00
118.	Mother Herring's Chicken,	1.00	136.	Scamp and I,	1.00	154.	History of a Shilling, Toil and Trust,	.75
119.	Brought Home,	.75	137.	Caleb Deane's Clock,	1.00	155.	Wee Donald, Chips,	1.00
120.	Our Pull and Other Stories,	.75	138.	Black Bob, Scrub, the Work-house Boy,	1.00	156.	Digging a Grave with a Wine-glass, Little Blind May,	1.00
121.	Rachel and the S. O.,	1.25	139.	Millerton People,	1.00			
122.	Cowboys and Cables,	1.00	140.	Duties and Duties,	1.25			

Complete catalogue (156 books) free on application. Sample book and envelope, 8 cents, postpaid. PRICES IN LOIS ASSORTED.—Five or more books, at 5 cts. each; 10 or more, at 4 1/2 cts. each; 15 or more, at 4 cts. each; 20 or more, at 3 1/2 cts. each; 30 or more, at 3 cts. each; 40 or more, at 2 1/2 cts. each; 50 or more, at 2 cts. each; 100 or more, at 1 1/2 cts. each; 200 or more, at 1 cts. each. Subscription price per year (\$1) number \$2.50. THE ENVELOPE ADDITION.—This consists of a strong manilla envelope, large enough to take in any one number of the Library, and which answers not only to protect the books from wear, but as a library member's exchange card. It has printed on it blank for name, residence, and class number and library number of member, catalogue of books, library rules, and a simple plan of exchanging and keeping account of books. The envelopes cost but 1 1/2 cts. each; no more than ordinary library cards. All other Sunday school goods at marvelously low prices. NAME THIS PAPER. Address. DAVID C. COOK, 148 Madison St., Chicago.

\$625,000 to loan at 5 per cent, divided, city or country. D. H. SHOWERS & CO., 417 and Walnut Streets, Philadelphia, Pa.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY BELL FOUNDRY. Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. MENEELY & CO., WEST TROY, N. Y.

CLINTON H. MENEELY BELL CO., Successors to Meneely & Kimberly, BELL FOUNDEES, TROY, N. Y. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & CO., Portland, Maine.

\$777 A YEAR and expenses to agents. Outfit Free. Address P. O. VICKERY, Augusta, Maine.

BEST WHEAT

AND GRAZING LANDS ARE FOUND ON

Northern Pacific R. R.

IN MINNESOTA, DAKOTA,

AND MONTANA.

BIG CROP AGAIN IN 1882

LOW PRICES; LONG TIME; REBATE FOR IMPROVEMENT; REDUCED FARE AND FREIGHT TO SETTLERS. FOR FULL INFORMATION, ADDRESS

R. M. NEWPORT, GEN. LAND AGT.

MENTION THIS PAPER. ST. PAUL, MINN.

15 "A Violet from Mother's Grave," and 48 other popular

Songs, words and music entire, all for 15 cents. PAT-

TEN & CO., 47 Barclay Street, New York.

BLAIRSVILLE, PA., Ludi's Seminary, Rev. T. R. Ewing, Prin

SIX PER CENT.

DEBENTURES

FOR SALE AT PAR.

Secured by the entire Assets, Capital, and Reserve Fund of the Company; and redeemable in 1, 2, 3, and 5 years. Interest remitted semi-annually in American currency. Also, Eight per Cent. Preference Stock at 105. Full particulars on application.

The Financial Association of Ontario.

LONDON, CANADA.

JOSEPH D. SAUNBY,

President.

EDWARD DE RUDY,

Managing Director.

FASHION DRAPERY

Is the cheapest and most elegant fabric for curtain draperies.

Price 90 cts. a Yard.

62 inches wide; Satin finish both sides; very heavy; soft as down; all mode shades; superb to em-

broider for table or piano covers.

FOR SAMPLES FREE.

The Henry F. Miller Pianos C.J. HEPPE 6th Thompson Sts. PHILADELPHIA. Used by all great Artists.

GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa. Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pin-fod. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

50 Fine Mixed Cards with name printed, 10 cts. postpaid. M. L. DORMAN, Sinclairville, N.

WM. B. WEAVER & CO. UNDERTAKERS. No. 554 North Fifth St., Philadelphia. Wm. B. Weaver, Chas. McCormick, Chas. M. Carpen

WILLIAM STUART, UNDERTAKER, 660 NORTH TENTH STREET, PHILADELPHIA.

A. J. WEIDENER'S CHURCH LAMPS. ALSO FOR THE DWELLING. FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE. MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe. SEND FOR DESIGNS, FREE. A. J. WEIDENER, 36 S. Second St. Phila.

